

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

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CHRISTIAN WAYS IN WARTIME

A Communication to the U. L. C. A. by Its President, Dr. F. H. Knubel

To all members of the United Lutheran Church in America.

Dear Brethren:

BITTERNESS, misery, lies, are loose in the earth. Three wars in quick succession came ever nearer to us, and now a fourth has actually involved us, because those of you who are in Canada are now included. We are all bewildered amid the self-justification of nations and the strife of tongues. We must somehow set our own thinking right. To that end we must pray. We must think of God, think with God, in this distress. But what shall we ask? Jesus said, "After this manner pray ye."

"Our Father, Who art in heaven." "O earth, earth, earth, hear the word of the Lord." He is "our Father"; He therefore groans today in exceeding sorrow over all men, and His love will help. He is "in heaven" and therefore beholds our time, our war time, in its eternal meaning. Our minds have started on the Christian way if they grasp in prayer that sorrow, that love, that eternal determination of His amid our warring confusion.

"Hallowed be Thy Name." Do we fear that chaos is coming, the destruction of civilization, the loss of precious liberties, the triumph of brutality, the reign of godlessness? Be still and hear Him emphasize, "I will be exalted in the earth." Let us through prayer become certain that mercy and truth, righteousness and peace will again meet and kiss each other. God is not dead. Evil cannot prevail in the end, for Christ has overcome the world. Even the wrath of man will ultimately hallow His name.

"Thy kingdom come." Do we fear that the Church has failed, that men increasingly discredit it as a powerless thing? In prayer we must recognize again that only the Church, by means of the Gospel, has the miraculous power to give human hearts a new birth, even the hearts of nations' leaders, and that the Church alone is the preserving "salt of the earth." It rightly claims our complete allegiance. When we and others are purified today by such full loyalty, the whole Church will be purified. God today is working primarily for a purified Church, and thus His Kingdom comes. When the Executive Committee of the Lutheran World Convention met this May the representatives from six nations pledged themselves to conscious Christian unity even if war came between them. Thus God's Kingdom comes.

"Thy will be done on earth, as it is in heaven." War is and is not God's will. It comes first from man's sin, the long, intricate confusion and injustice and antagonism of all nations concerned. So this war. Nations always sin, and always God's hand restrains their bitterness. When the cup of their bitter rage is full, He as a Father permits them their own wild wills, lifts His hand and there is war. It is God the Father's suffering will. But He knows and controls the limits. "He maketh wars

to cease unto the end of the earth." He awaits the warring nations' chastened prayers and our chastened prayers for them all.

"Give us this day our daily bread." God would have the nations know that they live by His goodness. They are not secure because of great kingdoms, great economic prosperity, great armaments, but because of great dependence on Him. How horrible that in war nations try to be a god to each other, not to feed the other but to starve him into submission. We Americans pray this petition for our own bread and the bread of all the warring peoples. We must above all as children of God minister to their many sufferings in every possible way. For this we must begin to devise plans at once.

"Forgive us our trespasses, as we forgive those who trespass against us." This is our prayer for our own iniquity, for we have gone the way of all the earth. We too are responsible for this war. We have had our fiery part in the rising hatreds, and the antagonisms among us, ourselves, may easily grow worse. It is for us to be not pro-English nor pro-French nor pro-German but clearly pro-Christian. When in all history shall we see the day that any nation confesses its warring sins against others and asks their forgiveness? That alone would fulfill this petition.

"Lead us not into temptation, but deliver us from evil." Hereby we rightly pray to be kept out of this war. Let us be sure, however, that mere plans for neutrality will not keep us out, if we continue to sin—if we continue prejudiced participation in other nations' sins, if we selfishly profiteer on other nations' miseries, if we fail in loving relief to the suffering of them all. Should we nevertheless fill up the cup of national iniquity, should God's restraining hand be lifted from us also, should we all thus become involved, then it is our Father's suffering will that we take our share of the hard suffering.

God help us ceaselessly to purify our personal thoughts and lives. God help America and all other nations to pray their way out of this degradation of sin.

Faithfully yours,

F. H. KNUBEL.

MANAGER IN OFFICE

H. Torrey Walker in Charge of Board of Publication's Business

BEGINNING October 1, Mr. H. Torrey Walker will take up the duties of Business Manager of the Board of Publication of the United Lutheran Church in America. He was elected to this office at the July meeting of that Board, which thus provided a successor to the late Grant Hultberg whose death occurred November 11, 1938.

Mr. Walker for the past four years has been treasurer of the Board of American Missions and director of the fund for

Church Extension. In the latter capacity he was chairman of the Anniversary Appeal which the United Lutheran Church in 1936 authorized the Board of American Missions to make during the year 1938. The Board of American Missions graciously released Mr. Walker to its sister Board, the Board of Publication.

During the interim between Dr. Hultberg's death and the present time the cashier of the Publication House, Mrs. M. A. Roberts, was directed by the Board to serve as acting Business Manager. The co-operation with her of the heads of departments of the business, the services given by committees consisting of members of the Board, the business ability of Mrs. Roberts and the familiarity with its affairs which her position of cashier for almost twenty years gave her have enabled the Board to carry on successfully since the death of its late beloved first Business Manager.

The Board anticipates continued and increasing opportunities for service in the Church as the agency of publication. Mr. Walker has taken up his duties conscious of their importance and volume, but confident of the co-operation of his fellow Lutherans.

SINCE THE EUROPEAN WAR BEGAN

Travel Arrangements of Foreign Missionaries

By Secretary George Drach, D.D.

DESPITE the outbreak of war in Europe, the Rev. and Mrs. C. H. Swavelly and the Rev. and Mrs. John C. Peery and their children were able to carry out their travel plans to return to India by way of the Pacific Ocean as previously arranged. They left San Francisco September 8, the Swavellys on S. S. President Taft and the Peerys on S. S. Asama Maru.

Miss Edith Eykamp reached Germany just as the war was beginning and with some difficulty and extra expense succeeded in securing passage on a Danish boat from Copenhagen to India, we have learned by cablegram.

A cablegram was received informing us that Miss Nana Lindahl sailed from Southampton, England, on the S. S. Aquitania for New York.

The Rev. and Mrs. Theodore Scholz have been in Germany on furlough and will probably find it difficult to leave for China at the end of their furlough.

Miss Catharine A. Stirewalt, called and commissioned for service in China, leaves San Francisco, September 26 on the S. S. Tatutu Maru.

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Officers of The United Lutheran Church

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EDUCATION ANSWERS

Ignorance Causes and Instruction Cures Isms

By JULIUS F. SEEBACH, D.D., Philadelphia, Pa.

JUST because a Church has been born in a university, as the Lutheran Church is reported to have been, offers no assurance that it will always remain intelligent. Churches are made of people, and they may grow up in movies. The thorough training of the ministry—and our Church has had an enviable reputation in this respect—can avail little if those they are appointed to instruct and lead have neither the equipment nor the desire to follow their guidance.

This is a problem of major concern for many pastors. They are continually finding only too many of their people unable to appreciate the serious demands made upon their intelligence by the sober teachings of the Church. They are appealing, in constantly increasing numbers, for special help to meet the inroads of modern "isms" into their congregations. Unfortunately, they are themselves too often unacquainted with the "talking points" of these kaleidoscopic "isms" and thus handicapped in contending effectively for the faith.

Sown Among Ignorant Folk

The seeming success of "isms" is due primarily to the ignorance of their victims. The broadening field of secular knowledge has given to many a fictitious sense of understanding. Likewise the glib use of scientific terms, through modern discoveries and inventions, has somewhat submerged interest in religious matters, and a proper appreciation of religious truths. As a result, some of the "isms" present the disconcerting example of a following with considerable attainment in secular knowledge and literary culture. What is not recognized is that these same persons are woefully lacking in spiritual understanding, and so they furnish a peculiarly fertile field for the cultivation of these weeds of religion.

Curiously enough, these various "isms" appeal to the religious needs of people with the same things that orthodox Christianity offers. That, however, is natural. G. K. Chesterton reminds us that religion is old; there are no really new religions. This is evident when we consider a few of the notes expressed by the "isms" . . . the source of authority, the quality of human dignity, the manner of revelation, the scope of human service. All of these are fundamentals of Christianity which are copied and perverted by the "isms."

Among the cults authority is invariably grasped by a person who, with some passing gesture at times to a "higher power," actually centers the power in himself or herself; in Christian faith this authority is honored in God. The cult-leader uses this authority ruthlessly with many threatenings of doom for those who question it; Christians recognize the patient reasonableness of their Father. Among the cults human sufficiency is the supreme thing, or, as Unity expresses it, frankly, "man is just as good as God if he only thinks so"; Christianity attains a much higher level by realizing that we are the children of God and accepting a willing submission to the superior purposes of a heavenly Father. In order to enforce their own perverted teachings, the cults are driven to provide new scriptures which must be slavishly accepted as the only means of understanding the Bible; while in Christianity God patiently invites His children to an intelligent and willing understanding of His Word

as it has been built up out of the experiences of the saints whom He guided through the ages. For the cults, the scope of service is narrowed to what can be accomplished for one's self, and that leads to unhealthy forms of faith in healing, prosperity, a selfish importance and indifference to the rest of the world; in Christianity it becomes the way in which all God's children are freely committed to co-operation with Him in the world's salvation.

The Christian Way Harder

It is true that the Christian claim is more exacting. That may often be the reason why people follow the easier, self-centered, degraded way of the cults. The higher thing is always the harder. It calls for greater intelligence, finer

devotion, nobler faith. That may be the very reason why those who have drawn back from the effort, but who afterward have felt inner unrest due to their self-indulgence, seek in the magical claims of the cults and their false authority the comfort they have thrown away.

The answer to this whole problem is education, Christian education. We need to return to the realization of the supreme importance of a trained, intelligent understanding of our very reasonable religion. Faith is not the opposite of knowledge, as many seem to think; it is indeed its real and lasting inspiration. "To know God" is the ultimate goal of our religion, and to that end we need to use the powers of understanding with which God has endowed us, and in which

we are nearest like Him. It is for that purpose that we should use all the means and agencies of education provided by our schools, and particularly those devised by and for the Church. That cannot be accomplished for us by a select few. Each one owes a responsibility to apprehend the ways of God that cannot be delegated to another. There can be no valid alibi for anyone to refuse to enter the Berean order of nobility (Acts 17: 11).

Wanted—People Who Know

Any real revival of religion advances along the road of education. When Cardinal Newman became a convert to Rome, he set forth his proposed lifework in this wise: "I want laymen . . . who know their religion, who enter into it, who know just where they stand. . . . I want an intelligent, well-instructed laity . . . to get an insight into the relation of truth to truth . . . to understand how faith and reason stand to each other." More lately the Roman Church has started a new revival with a growing, forceful lay organization, "Catholic Action." This is their demand: "Absolutely indispensable is it that whoever wishes to be an active member . . . must prepare himself for it by a thorough study of religion, of its truths, and of its moral principles. . . . Silence, when called upon to explain some point of the Faith, is as damaging as an intelligent answer is disarming, if not convincing."

Can Protestants be less urgent than this? Dare we fall below this standard? We have a pathetic faith in our school system as a bulwark of national intelligence. Yet listen to the words of President G. Morris Smith, of Susquehanna

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*Christians
Isms
Education
The Church*

A Life with a Purpose

Pastor Ivan H. Hagedorn Tells That and Much More About the Late Frances E. Willard

THE progress of our American civilization has been facetiously summed up as follows:

- 1929—Marathon Dances
- 1930—Tom Thumb Golf Courses
- 1931—Tree Sitters
- 1933—Jigsaw Puzzles
- 1934—Hog-calling Contests
- 1935—Scratch Out the Top Line and Send a Dime
- 1936—Pick-up Sticks
- 1938—Chinese Checkers

The tree sitters of 1931 were induced to take their perches among the tree-tops because it was the fad of the hour. Somewhat less than a hundred years ago, however, there was a young girl who might truly be characterized as "a tree sitter with a purpose." I refer to Frances Elizabeth Willard, the tousled redhead. As a little girl of seven, she had bumped along in a prairie schooner over a five hundred-mile journey from Ohio to the wilderness of Wisconsin. There, in the wilderness, her father and brother had built a home which was given the name, "Forest Home." The little girl was given the name "tom boy" and her name "Frances" was shortened to the boyish one of "Frank." She loved to romp among the trees, amongst which she never seemed to be alone. There was a gnarled old black oak that particularly won her fancy. And high up among its branches she built a platform! Here she was wont to rest in the shade. At the foot of the tree she placed a sign, "The Eagle's Nest—Beware." This outdoor life developed her weak body and thus prepared her for the hard campaigns she was destined later to fight.

The rough, rugged life, led by the hardy pioneers, served to develop resourcefulness, self-reliance, confidence and strength of will. Frances Elizabeth Willard was no exception. On her eighteenth birthday, she burst into verse:

"The clock has struck!

O! Heaven and earth I'm free!"

And suiting the action to the word, she defied her somewhat austere father's ban upon novel reading by refusing to put down a copy of "Ivanhoe," declaring "I am of age; I am now to do what I think right; and to read this fine historical story is, in my opinion, a right thing for me to do." She liked to interpret the name "Willard," as meaning "one who wills," and did not reject its other definition, "will hard."

A Distinguished Mother

The home life of Frances Willard undoubtedly is a great factor in the development of her character. Her parents did not possess great wealth, but they had a passion for knowledge, brotherhood and the Christlike graces. Her ancestry on her father's side ran back to Major Simon Willard, founder of Concord, Mass. His posterity reveals many distinguished persons, among whom were two who occupied the president's chair at Harvard. Her mother's forebears were of New Hampshire and Vermont stock. This talented and devoted woman was later familiarly called "Madam" by the "White Ribboners" both in England and America. She was not only a wonderful mother, but through all the career of her distinguished daughter she was constantly counselor and advisor. No record of the achievements of Frances Willard would be complete that failed to bestow upon her mother a full meed of praise. Frances herself expressed it: "When weary with the cares of life, I would just creep in with mother."

Among the many interesting incidents of her childhood, there is one which should be recited. Let Frances Willard tell it in her own words: "Longer ago than I shall tell, my

father returned one night to the far-off Wisconsin home where I was reared; sitting by my mother's chair with a child's attentive ear, I listened to their words. He told us of the news that day had brought about Neal Dow and the great fight for prohibition down in Maine, and then he said: 'I wonder if poor, rum-cursed Wisconsin will ever get a law like that?' And mother rocked a while in silence in the dear old chair I love, and then she gently said: 'Yes, Josiah, there'll be such a law all over the land some day, when women vote.'"

To that "Forest Home," presided over by a mother and father of sterling character, is to be traced Frances Willard's genuine love of nature, the love of books, and the love of beauty. But more important even than these was religion. Frances Willard was privileged to drink at the crystal clear fountain of true piety. The father of the family, who would not shave, black his boots, write a letter or look up a word in the dictionary on the Sabbath, forbade all Sunday drawing. "Mayn't I have my new slate?" Frances begged of her mother, "if I'll promise not to draw anything but meetin' houses?"—and the mother wisely made her a picture to copy. Even her father, on a Sunday walk, relented when she begged, "But, Father, can't I whittle if I'll promise that I won't make anything?" Ofttimes we fear the consequences of an over-strictness in home life. It appears to me that there is a far greater danger lurking in over-indulgence.

In the old family Bible, which occupied such an important place in the Willard household, there was pasted by "Frank" a total abstinence pledge, signed by both parents and the three children. Its ten lines of verse began:

"A pledge we make, no wine to take,
Nor brandy, red, that turns the head,
and ended,
"To quench our thirst we'll always bring
Cold water from the well or spring.
So here we pledge perpetual hate
To all that can intoxicate."

Church Member at Age Nineteen

Religious influences played a great part in shaping and molding the life of Frances Willard. She united with the church at the age of nineteen. When she took this momentous step, she was still at college. It was at a Sunday evening service, in a Methodist Church, that she gave herself to her Lord. She came forward most unexpectedly. Though she had passed through more than one season of revivals, she had remained unmoved. But now she professed herself of her own free will and accord a believer in her Lord and Master and in the faith of her parents and teachers. She wrote in her diary, "I have learned to believe in God, in terms of Jesus Christ." The strength of that resolution was not shaken, for after another nineteen years she made the entry in her Bible, under the date of February 17, 1877: "On this eventful day, in which, with every hour of study, my Bible has grown dearer, I take as my life's motto henceforth the wonderful passage from Paul, 'And whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ.'"

Some of the passages Miss Willard underlined in her Bible are illuminating and interesting—

"Increase thine army, and come out." Judges 9: 29.

"And they said, Let us rise up and build. So they strengthened their hands for this good work." Nehemiah 2: 18.

"Hear, O our God; for we are despised: and turn their reproach upon their own head." Nehemiah 4: 4.

"We will rejoice in thy salvation, and in the name of our

God we will set up our banners. . . . Some trust in chariots, and some in horses: but we will remember the name of the Lord our God." Psalm 20: 5, 7.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." John 15: 16.

Scarcely less important than the Bible in her life was prayer. She one time said, "I find no other talisman but prayer, which suffices to hold a temper naturally so quick as mine under control." Frances Willard lived in the presence of her Lord. One of her striking statements was this: "I am first a Christian, then I am a Saxon, then I am an American, and when I get home to heaven I expect to register from Evanston."

Of Great Will Power

Sorrows and disappointments likewise played their part in the fashioning of her character. A dear sister Mary was called away at the early age of nineteen. Frances Willard's first book was a biographical sketch of her entitled "Nineteen Beautiful Years." A second great bereavement followed in the death of her father, who died like her sister from consumption. And then her engagement to a young theological student, Charles H. Fowler, was broken. This young man was later to become the president of Northwestern University, and the Bishop in that area of the Methodist Church. Frances Willard, at the time Fowler became president of Northwestern, was president of the Evanston College for Ladies. The two institutions merged, and Miss Willard became Dean of Women and Professor of Aesthetics. Possibly the same reasons are to be given for the breaking of their engagement as were given by Miss Willard for her severance from Northwestern. Dwight L. Moody one time asked her why she left the institution. She replied, "Dr. Fowler, the president of the institution, has the will of Napoleon. I have the will of Queen Elizabeth. When an immovable body meets an indestructible object, something has to give way."

Discouragements too came aplenty, particularly when she contemplated taking up temperance work. Dr. Dio Lewis, who started the great crusade against intemperance, frowned upon her undertaking the work. Even Bishop Simpson, upon whom she looked as a revered counselor, endeavored to dissuade her. He said, "Of all work, temperance work pays least, and you cannot afford to take it up. I, therefore, counsel you to remain in your chosen and successful field of higher education." Many others counseled her in the same tenor.

For the sake of the Lord she loved, she threw herself with abandon into her chosen field of endeavor. Like Paul of old, she asked, "Lord, what wilt Thou have me to do?" The answer was afforded, and Frances Willard responded. "I know what I will do with my life. I will invest it, as men do stocks and bonds, where it will bring the largest returns. I will invest it in humanity."

Alternatives Aplenty

There were tempting opportunities to teach. She was visiting one time in the home of a friend in Cambridge, Mass. On the same day, she received two letters—one offering her the position of principal of an elegant school for young women, at the salary of \$2,400 a year; the other was from Mrs. Louise Rounds, of Centenary Methodist Episcopal Church of Chicago, asking her to become president of their little band, although she could offer no stated salary. Miss Willard gave up her honored high-salaried position, to become president of the little band of workers.

The Woman's Crusade was at that time in full play. The technique was to lead a number of church women into the local saloons, there to plead with the liquor sellers to desist from their traffic, and by means of hymns and prayers uttered on the spot to accomplish their end. This was the

direct forerunner of the organization of the Women's Christian Temperance Union at Cleveland in 1874. Frances E. Willard came into the movement, with which her name is indelibly identified, in that very year—first as its secretary, and five years later, in 1879, she was elected president of the organization and held the post for nineteen fruitful years, until her death in New York, February 18, 1898.

As a temperance advocate, she spoke in every city and town of United States, numbering more than 10,000 inhabitants, and in most of those with 5,000. It was she who framed the watchword, "For God and home and native land," which later was expanded into "For God and home and every land." On the platform, she was a power. We can feel the throb of her words even today—"We Christians must not sit by and let the fires of intemperance burn on; we must not permit poverty to shiver and squalor to send forth its stench and disease to fester in the heart of great populations. All this must be stopped, and we are the Christ-men and the Christ-women to stop it or else we are pitiable dreamers and deluded professors of what we do not believe."

Leader of Many Projects

When a young woman, Frances Willard, through the generosity of a friend, Miss Katherine A. Jackson, was taken abroad for two years' travel and study. When visiting Egypt, a group was about to climb the Pyramid of Cheops. "Frank" confessed to a characteristic "secret determination to reach the top before any of my comrades"—which she did. Thus, was revealed Miss Willard's early desire to become a celebrated person. This desire was abundantly gratified. Apart from her labors in furtherance of temperance and women's suffrage, under her leadership these ideas, planted as seeds have grown into our national life.

1. Physical education in public schools.
2. Thrift through school savings.
3. Pure food guaranteed by law.
4. Police matrons for delinquent women.
5. In industry, equal pay for equal work.
6. The eight-hour day for labor.
7. Woman's right to vote.
8. Anti-cigarette leagues.
9. Child welfare.
10. Kindergartens.
11. Mothers' meetings (now P. T. A.)
12. International relations.
13. Curfew ordinances.
14. Sunshine society.
15. Humane education.
16. World peace.

Such a strenuous life is bound to burn out before the full span of years has been run. The end, however, was glorious.

Alone in Statuary Hall

In the early days of 1898, the strength of the brave crusader failed rapidly, and the end of her journey was not far off. It appeared that as her body grew weaker her faith grew stronger. At last, she turned toward a picture of her Lord, and murmured, "He can do everything for us." And then, at the very moment of dissolution, she cried out, "How beautiful to be with God."

It is not to be wondered that when the state of Illinois was confronted with the problem of selecting two of her distinguished citizens as subjects for statues representing the state in the Statuary Hall in Washington, that one of the two so set apart should be Frances E. Willard. She was the only woman so chosen by any state. Senator Beveridge, in his eulogy, said: "Millions of homes are happier for her. Millions of wives and mothers bless the thought of her, and countless children have obtained to strong and beautiful maturity who but for her would have been forever soiled and feeble."

A SURVEY OF THE JOB

Secretary Arthur P. Black Writes of CCC's "In General"

IN THIS fifth installment of the Church Councilmen's Conferences series we are reversing the order by starting with a statement by a president of synod, the Rev. Fred W. Kern, Austin, Texas. President Kern, like President Funk of the Kentucky-Tennessee Synod, whose statement was the first one published (August 30), tells of CCC's already held. His statement follows:

More CCC's Suggested

"The Church Councilmen's Conferences held in the Texas Synod in three sections, on three successive Sunday afternoons in June, *were the most helpful contribution yet made to the efficiency of our congregations*. In several cases pastors and councilmen had to travel 150 miles each way.

"By special request of Mr. Black, chairman of the general set-up, all three meetings were led by the Rev. Fred W. Kern, president of synod, and the Rev. Donald E. Elder, chairman of the Committee on Parish Education. Due to the existing program of the Texas Synod, the topics for discussion were rearranged to some extent. After the opening devotions there were three presentations, each followed by a period of discussion:

- "1. Concerning the Mission of the Office of Chosen Men.
 - "2. Concerning the Spiritual Life of the Chosen Men.
 - "3. Concerning Practical Matters.
- "In each case the discussion had to be discontinued deliberately in order to keep the time of the schedule. The men from all congregations were eager to express opinions or ask questions. *In each meeting the desire was expressed that we might repeat such meetings, and allow more time.*"

An official count showed 145 of a possible 208 church councilmen attended the three CCC's in the Texas Synod—approximately 70 per cent. When the "magnificent distances" to be traveled in that synod are remembered the attendance figures are highly gratifying.

Study Outlines for CCC Meetings

The Kern-Elder combination in the Texas Synod is a good one. Those young men know their destination—and how to reach it. Immediately following their three CCC's they drew up "Study Outlines for Church Council Meetings" covering the period July to December, inclusive, which are being sponsored by the synodical Parish Education Committee. A copy lies before me as I write these lines. It is in booklet form 8½ x 11. The outlines cover twelve pages, and are followed by five pages detailing (1) The Journey of the Apportionment Dollar; (2) An Agenda for Church Council Meetings; (3) List of Administrative Officers of the Congregation with the specific duties of each explained; (4) Our Financial System, showing the relationship of all the auxiliaries, and the relationship of the Current Expense, Benevolence, and Building Fund to the Congregational Budget; and (5) a blank page for the Reports of Vestrymen.

Program and Aim, Month by Month

July: Subject—*Church Membership*; Aim—to gain a clearer vision of what church membership should and can be.

August: Subject—*The Work of the Church*; Aim—to obtain an essential understanding of the whole task of the Christian Church.

September: Subject—*A Program for the Congregation*; Aim—to plan intelligently ways and means of doing the work of the Church.

October: Subject—*Unifying the Parish Program in the Congregation*; Aim—to seek a way to weld the divisions of the congregation and the various elements of their programs into a working unit.

November: Subject—*The Parish Program of the Synod*; Aim—to see the synod as the larger church, serving its congregations and their members.

December: Subject—*The Church Councilmen and the United Lutheran Church*; Aim—to show that the field is the world (Matt. 29: 19, 20; Luke 2: 10; Acts 1: 8; II Corinthians 9: 6-15).

Reference is made to the Kern-Elder Study Outlines and the month-to-month program they have worked out for all the congregations in the Texas Synod (1) to illustrate a high type of consecrated leadership, and (2) to give pastors and church councilmen who would like to work out a real program, but are hazy as to the method of procedure, an actual program to aid them. It often occurs that a plan drafted for one parish becomes the model on which to fashion methods of operation elsewhere.

Some Such Program Imperative

Some such follow-up program as that being worked out in the Texas Synod is imperative in every synod, if the largest possible benefits are to result from the church-wide series of CCC's now being held. Otherwise they will be "just another series of meetings," and in January 1940 we will be just where we were in January 1939. All through the set-up of the CCC's the imperative need for a practical, systematic follow-up in the congregation has been emphasized. It is being emphasized in every CCC by the leader. That this emphasis has "taken hold" is evidenced by the fact that in those synods where CCC's already have been held a follow-up program either is in operation, or plans are in the making for it in different congregations. *The method of procedure in each synod is being left in the hands of the president of synod, presidents of conferences, and pastors, as they know their local situations and problems, and therefore know best the proper methods of approach.* Our Committee of Executive Secretaries stands ready to offer any help desired, but has no disposition to dictate programs, policies, or methods of procedure. Its only concern—but that is a very real one—is that there be a real follow-up in every church council.

A Few Reminders

Just to keep the record clear, and as an aid to straight thinking, with reference to the whole Promotional Plan, adopted by the Columbus Convention in 1936, and re-adopted by the Baltimore Convention in 1938, several facts are here listed:

1. Under Paragraph 2 of the Promotional Plan (Columbus Convention Minutes, p. 419) a church-wide series of Group Meetings for pastors and lay workers was sponsored by the Committee of Executive Secretaries. There were 260 such meetings, with a total attendance approximating 35,000. Their purpose, as explained in the first piece of literature issued under the Promotional Plan, was "to give the congregations a program to be used to develop fully the work of the whole Church throughout the year." That was in the fall of 1937.
2. During the fall of 1938 a church-wide series of ninety Pastors' Institutes was sponsored by the same committee. A very large percentage of pastors in practically every synod co-operated wholeheartedly. Two major objectives were emphasized: (1) to achieve a

more enlightened and deepened consecration; and (2) to achieve a greater efficiency in the work of the Lord in His Church.

3. The general theme of the 218 Church Councilmen's Conferences being held during the fall of 1939 is "Chosen Men with a Mission," and the threefold program is being presented under these headings: (1) The Care of Men; (2) The Care of Money; (3) Programs for Church Councils. *The duties assumed by every church councilman when he is installed* (Common Service Book, pp. 288, 289) are basic in every presentation. These CCC's are sponsored by the Committee of Executive Secretaries, also.
4. There has been no new machinery set up. Everything has been done through regular synodical channels, beginning with the president of synod. In the Group Meetings, the Pastors' Institutes, and the Church Councilmen's Conferences, *the first step taken was to contact every president of synod, explain the nature of the program proposed, and solicit his co-operation.* The justification for this method of procedure is found in the result: *not a single unpleasant incident to mar the relationship between the presidents of synods and our committee during the first three years under the Promotional Plan.*
5. From the beginning equal emphasis has been placed upon (1) the program of the congregation; (2) the program of the synod; and (3) the program of the United Lutheran Church in America, thus keeping definitely in the minds of pastors and laymen alike the interdependence of these three. The same emphasis has been placed upon the interdependence of the pastor, the church council, and the congregation.
6. Our slogan, printed at the bottom of our Promotional Plan letterhead, continues to be: "Forward Together—In His Name—Through His Church—With His Means." These eleven words boiled down to two spell CHRISTIAN CO-OPERATION!

TREASURES

By John D. M. Brown, Litt.D., Muhlenberg College

THE multitudes who throng the busy road
That leads them to destruction and decay
Have missed the better spiritual way
To Life Eternal. Driven by the goad
Of great possessions and of gold, they load
Their backs with garments that are mere display,
With riches that grim death shall take away,
And treasures that the rusts of time corrode.
O foolish folk to seek the things of earth,
The clothes and jewels that a thief may steal,
Or moth and rust devour and consume,
What shall you have of all you hoard since birth,
When leaden fingers both your eyelids seal
And you lie sightless in the silent tomb?

THE CHURCH AND HER STUDENTS

A Thought-provoking Contribution by Secretary Gould Wickey

THEY'RE OFF! Not to the races, but to school. From the Lutheran homes in America to the colleges and universities are going more than 40,000 youth, of whom about 6,000 will be found in Lutheran colleges.

Several years ago two university students murdered a fourteen-year-old boy who was going home from school on

the south side of Chicago. The details of the murder and of the lives of the students will be recalled by some who read this; for others these details are not necessary. Suffice to make two quotations.

The editor of the *Jewish Courier* (both boys were of Jewish parentage) wrote: "If the parents of these two boys had given the children a Jewish education, if the boys had borne on their shoulders individual responsibility, they would not have had the possibility of going wrong. Their minds were fine, but their hearts were empty." And an editorial in a Chicago paper contained these words: "Science without character is dangerous. Pseudo-science without character, without sound instincts, without the categorical imperative of conscience, is fatal. Much is written about intelligence tests; but it is even more necessary that educators should pay attention to character tests."

They're off to strange surroundings, new friends, different activities. Decisions must be made which will determine to a large degree their future ways. These decisions will often be determined by subtle suggestions and indefinite influences.

To assist in determining these suggestions and influences is a responsibility of the church. Let the home church make the students understand there is an interest in them by sending letters and the weekly church bulletin. If there was no recognition service for them when they left home, make announcement of their return during the holidays. Students could be invited to write brief statements for parish papers and bulletins. In every way: by letters, bulletins, interest and prayers, let the church follow her students.

—Educational News.

"THE NEW FRONTIER"

SPEAKING on "The New Frontier" at the opening convocation at Wittenberg College, September 13, when the college opened for the ninety-fifth session, Prof. W. H. Blough said in part: "With the old land frontier closed, young people sought and found a new frontier—the great American frontier of the twentieth century—the new social frontier of a society well established. Denied the opportunity for the selection and cultivation of new lands, we as an American people set about the more extensive and intensive cultivation of the intellect, to explore ourselves and the world in which we live, and as the covered wagon of my Pennsylvania Dutch ancestors was the symbol and means of conquest of the old frontier, so education is the symbol and the means for the conquest of the new frontier.

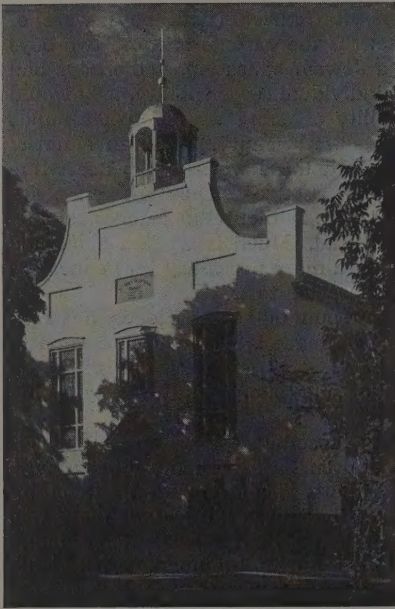
"Never in history has any people in any land made a more extensive effort to carve out a new destiny through formal education than have the people of America of the first quarter of the twentieth century.

"We have been thinking far too much in educational circles of 'earning our living' and far too little of 'living our earning.' To what purpose do we continue our efforts to produce more and more when this very production seems to defeat its own ends by making it increasingly difficult to attain a proper distribution which is essential and indeed a necessary corollary to it? It would not surprise me, therefore, if within the next ten years you and I will come to think of the aim of a college education first in terms of an enlightened citizenship—learning to 'live our earning' so that we may consume that which 'earning our living' produces.

"Your college believes that amid the confusion of claims for your interest and attention there is one supreme claim, one all-important interest without which your success in the others will become sounding brass and a tinkling cymbal. Your college frankly states officially that it considers the spiritual content of life as of primary importance."

IF THESE WALLS COULD SPEAK

By HERBERT D. CRESSMAN, Centre Square, Pa.



St. John's
Church,
Centre Square,
Pennsylvania,
1769
to
1939

ON A HILL that commands the view of hundreds of homes for several miles in every direction, stands a white church nestled in tall and aged trees that are as old and older than she. Once seen, this white church is not forgotten—though it is not easily seen from the highway. Its peculiar type of architecture—battlement front and back walls and quaint bell tower—make it stand out in one's mind.

St. John's Evangelical Lutheran Church, Centre Square, Pa., was founded in 1769 along Skippack Road (Route 73) and is the daughter of St. Michael's Church, Germantown, Pa. This mother church was founded thirty-nine years earlier, in 1730. In 1741 St. Michael's called her first pastor. Inasmuch as there were not enough Lutheran preachers in America in pre-Revolutionary days to supply all the churches, services were held at St. Michael's only every two weeks. The parish was extended to include St. Peter's, Barren Hill (1752); "Puffs," Upper Dublin (1752-4); St. John's, Centre Square (1769); and St. Peter's, North Wales (1772-5).

The year 1769, seven years before the Declaration of Independence was signed in Philadelphia, found the Rev. Jacob Van Buskirk the pastor of St. Michael's and its parish churches. Because he was needed in Lehigh County to organize congregations, Pastor Van Buskirk left the city of Benjamin Franklin, Robert Morris and Betsy Ross, and took up his new work as a "home missionary." Being without a minister, the Germantown people did what was natural in that day—they sent to Halle, Germany, for a pastor. They asked in particular for a young man who was willing to come to this new land and minister to them.

Pastors Met in Halle

The appeal was heard and answered by a brilliant young man named John Frederick Schmidt. Mr. Schmidt's interest in America had first been stirred by the sons of Henry Melchior Muhlenberg, the Trappe founder of the Lutheran Church in America. These boys had been sent to the University of Halle, where Schmidt was also a student. However, by the time this call from the colonies reached Mr.

Schmidt, he was already an instructor in the university. Accompanied by the Rev. Justus C. Helmuth, he reached America in April 1769. He had the honor of preaching his first sermon in this new land at the Academy on Fourth Street, Philadelphia, the home of the University of Pennsylvania, with which he and his descendants later became prominently identified.

In Volume V of the Sketches published by the Historical Society of Montgomery County, Pa., Miss Clara A. Beck, formerly a member of St. John's, writing under date of 1920, describes the Rev. Mr. Schmidt: "He was but twenty years old when he came to St. John's; but young as he was, he had already gained a reputation as a student, and having been trained for the ministry under pietistic influences, is said to have possessed in an unusual degree the spiritual graces of his office. As preacher he is said to have been instructive rather than eloquent, and the elders of his congregation are said to have voiced their regret on this point by mildly suggesting that 'he might put a little more salt into his sermons.' Although acknowledged an able theologian and strictly orthodox, he was also a gifted astronomer, as well as a recognized authority in mathematical studies, and in recognition of his general scholarship the University of Pennsylvania, in which he later held a professor's chair, conferred on him the degree of Doctor of Divinity."

Speaking of the Lutheran settlers in this region northwest of Philadelphia, and giving us some hint as to why St. John's was organized at this particular point, Miss Beck writes in these same Sketches, "We have it on the authority of the old people of Whitpain, long since passed beyond, that in the early days preceding the organization of St. John's their fathers had been wont to worship in private houses, in barns and on occasion in the open forest. Those desiring to hear the Word of God more frequently, however, were in the habit of riding on horseback either to Trappe or to Germantown, and since the Skippack road had been built some years earlier and led to St. Michael's, quite naturally people along its route went there, and it was doubtless owing to this fact that the attention of the Germantown church was drawn toward Whitpain (township), and in 1769 the latter was included in its parish."

Just Before the Revolution

The church was organized, but no church building was erected at once. However, in 1771, steps were taken in this direction. From the records we learn that on June 26, 1773, a deed of one acre of ground was given by G. Castner and wife to Philip Bower (Boyer) and G. Berkheimer of Whitpain, Michael Henky (Hainge), George Gossinger, Adam Fleck, and Peter Young, all of Gwynedd, and George Heyberger of Worcester—the men on the building committee. Two days later this committee conveyed the completed building with the grounds to Abraham Shenberger of Whitpain and Leonard Berkheimer and Philip Hoffman of Worcester, trustees of St. John's. In this year the congregation had forty-eight communicant members, as shown by the first records, beautifully kept in German script by Pastor Schmidt. These records are still in the possession of the congregation.

Writing again of Pastor Schmidt, Miss Beck says, "Unfortunately for his work in Philadelphia, during the very first years of his ministry the American colonies were much unsettled politically and on the verge of the Revolutionary War. The Rev. Mr. Schmidt's sympathies were with his adopted country, and because of this he took occasion to

The Historical Society of Montgomery County, Pa., at the request of Pastor Cressman kindly granted THE LUTHERAN permission to publish the excerpts in quotes from its Volume V, "Sketches."

denounce England's attitude from his pulpit with so much fervor that when the British took possession of Philadelphia, he was obliged with his family to leave the city and find refuge with a Jew who had been converted to Christianity, and was then living in Upper Milford. This was in the third week of September 1777. So bitter were the British in their feelings against him that during his enforced retirement they used his church in Germantown as a barracks, destroyed his pulpit, demolished the organ, defaced the pews, plundered the parsonage and carried off his furniture." His home was in the line of fire during the battle of October 4.

Hospital for Wounded Soldiers

On the day following the conflict, Pastor Schmidt had come down from his contemporary home at Milford, and was at his little Centre Square church. Someone has pictured the scene like this: "It was the year 1777 and the Battle of Germantown had just been fought. Along Skip-pack Road, General Washington's men were hurrying with the British close behind. Among the Continentals were wounded men . . . some stumbling along on foot, others supported by their fellows. Three miles from 'Church Hill' at Centre Square, the pursuit stopped and the weary men with the blood-soaked bandages and dust-begrimed faces plodded along the road through the October woods toward a stone and log church. In front of his church stood the Rev. John Frederick Schmidt, a Lutheran pastor in his homespun. 'Bring your men into the church,' he shouted to the officers. There in little St. John's Church—the sick and wounded were laid down—some of them eventually to recover and go on; others to be buried in the cemetery adjoining the church, where 146 years later the Daughters of the Revolution dedicated a boulder."

Turning to the notes of the Historical Society, we read that "after the British left Philadelphia, Schmidt returned to Germantown, gathered his people together, and by his tender thoughtfulness for them won their lasting love and devotion.

"We may admire the Rev. Mr. Schmidt for his scholarship; approve his orthodoxy; applaud his patriotism; but the qualification which must ever meet our warmest commendation is the beautiful spirit of self-renunciation displayed by him during the fearful ravages of yellow fever in Philadelphia in the year 1793, when, owing to the pestilence, the greater part of his congregation was wiped out and his wife and seven children were taken from him, in spite of which however, and in direct opposition to the commands of his vestry, he refused to relinquish his duties until he himself was stricken. He recovered, however, and was permitted to serve the Philadelphia church thirteen years longer. His ministry covered a period of forty-three years altogether, seventeen of which were given to St. John's, Centre Square, from 1769 to 1786, and during this time 105 persons were confirmed by him in his church. This may not at first thought seem like a sufficient number of accessions to the church roll for such a length of time, but it must be remembered that as a part of a parish including five congregations, with services held in each once a month, and the Lord's Supper celebrated but once a year, to say nothing whatever about the sparsely settled condition of the country district at that time, the growth of

the congregation was creditable to the pastor serving it.

"Dr. Schmidt died May 16, 1812, and was buried in front of the chancel of the church he was serving in Philadelphia at the time, St. Michael's at Fifth and Arch Streets, this being at that time with Zion Church part of a large congregation requiring two church buildings and two pastors."

Dr. Schmidt had served all his life in the Philadelphia area. We are told that he was a figure of importance in the synod. He declined a call to New York at a higher salary. While pastor of the outstanding St. Michael's and Zion's charge in Philadelphia, he preached to President Washington and presided at the memorial service for Benjamin Franklin. One of his sons became Attorney-General and Justice of the Supreme Court of Pennsylvania.

The second pastor of St. John's was the Rev. Anton Hecht. He was a school teacher by profession and became the pastor of "Puffs," Upper Dublin; St. Peter's, North Wales; and St. John's, Centre Square. Writes Miss Beck, "The Rev. Jacob Van Buskirk succeeded him in the care of these congregations in 1793. He came from a prominent family which had emigrated from Holland to America, and settled in Hackensack, N. J. He was educated for the ministry by Muhlenberg, and with the exception of Muhlenberg's sons, was the first native-born preacher to receive ordination in the Lutheran Church in America. Van Buskirk made a copy of the Liturgy and the Service then in use, with his own hand, and this with another, rather imperfect, made by Peter Muhlenberg—are the only two original copies in existence. Van Buskirk remained pastor of St. John's until 1797, when he retired to a farm which he bought near the present borough of North Wales. He died here suddenly August 5, 1800, as he was mounting his horse to go to church, and was buried in the old cemetery at North Wales, near where stood the pulpit in which he had officiated. The inscription on his tombstone tells us that he had 'been in Pennsylvania for thirty-seven years.'"

Church Rebuilt in 1834

It is of interest to know that the rebuilt St. John's was this time modeled after her mother church, St. Michael's in Germantown.

Writing of the rebuilt church, Clara Beck says, "The interior of St. John's at the time of its building was also similar to that of St. Michael's, though of course not as elaborate; the pulpit was placed at the back of the church in an alcove, and was reached by two straight flights of stairs, one on each side with eight steps to each flight; the pulpit desk was a paneled boxlike affair, and stood between two imposing looking, white painted pillars. This desk was much worn by the hammering it sustained from a succession of pastors, who either wished to give emphasis to their teachings, or possibly wake up their congregation. . . . The chairs are very old, and were the gift of the great-grandmother

of the late Rev. George D. Faust, who was one-time pastor of the North Wales congregation.

"The pews, also modeled after those of St. Michael's, were high-backed, paneled and painted white, and the seats were narrow, unpainted and uncushioned. Every pew had a door, and when 'the meeting was seated,' it was customary to shut the latch or button these doors. While speaking of pews, (Continued on page 30)



INTERIOR OF ST. JOHN'S CHURCH, CENTRE SQUARE, SINCE THE MOST RECENT RENOVATION

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

Advocates of a New Social Order might pay some attention to a program adopted not so long ago by 45,000 native Christians in South India. The significant feature of the plan is that it stresses personal rather than legal methods to make it effective. Its sixteen points (here combined) require the abolition of illiteracy; cleanliness of house, body and clothes; non-use of liquor and tobacco; no costly feasts or marriage debts; no extortionate interest charges on money loaned; all disputes settled out of court; a co-operative organization in every community; no pleasure that Christ could not countenance; tithing of each income for the church; no vestige of caste to be tolerated; punctuality in all private and public engagements; regular family worship in every home; Christian courtesy in all social contacts. This emphasis upon personal responsibility offers a striking contrast to the too prevalent custom of delegating all sorts of individual, domestic, social and public duties to the care of officials.

Last Month Chief Lerothodi of the Basutos died in his capital, Maseru. Basutoland is an independent British protectorate, mountainous like Switzerland and just slightly smaller. The news of the death brought 20,000 of his warriors over the dangerous snowy passes of the Drakenburg Mountains in a final gesture of homage; but as they came they shivered more from uneasiness than from the bitter cold, for a new chief had to be elected. Now Lerothodi had two sons, half-brothers, and both were claimants of the tribal throne. Bereng, half-Europeanized and his father's favorite, was in Maseru when his father died. Seeiso, his savagery untainted by Europe and noted as a racer of horses, was in his mountain stronghold, Mohotlong. The news brought him racing, with relays of his ponies, over the perilous passes and cliffs to Maritzburg, Natal, from which he flew to Maseru for the funeral. He was too late to claim the chieftainship because the headmen had already elected Bereng. For a week 500,000 Basutos quaked, in fear of civil war. Finally Seeiso quit his sulking, and accepted Bereng as over-lord, because "war would lead to our country's loss of independence," and it would be lost in the South African Union. After the submission the brothers went side-by-side to weep quietly at their father's grave. Just savages, and yet they put their "civilized" brothers in Europe to shame.

New Zealand is Rendering a most intriguing service through its four government radio stations. Because, for the most part, the New Zealanders are widely scattered, and newspaper service, except in the coastal cities, is far from satisfactory. Every homestead has a radio. To these homesteaders the government stations have been broadcasting the actual proceedings of their Parliament every day it is in session. In that way the people can listen in on every word of debate and hear what their representatives are saying and doing in the very tones of their voices. Incidentally it has raised the quality of Parliamentary debate to a high level; but it must be embarrassing to the legislators not to have "leave to print," or an amendable Congressional Record to offer as an alibi. The broadcastings have become so popular that their discontinuance would cause an uprising.

Despite the Terrible Dislocation of China's economic structure by reason of Japan's ruthless destructiveness, her growing spirit of national unity is staging an encouraging comeback through the development of industrial co-operative societies. More than 300 societies, employing 20,000

artisans, are busy making goods with which to fight Japan, and the numbers are rapidly increasing. These co-operative centers, scattered from north to south and reaching from the battle-line far into the hinterland, are variously located in obscure or battle-ruined villages, mountain valleys, loess caves and converted temples. "Guerrilla industries," small mobile units, operate just behind the line of battle with their light, easily portable tools, to effect emergency repairs, and to salvage valuable machinery and armament. Each unit is self-sufficient. Often begun with a loan from the government, the "co-ops" take great pride in paying back their loans promptly. They have already gone a long way in strengthening China's powers of resistance. At the same time they have been developing the rich resources of the hinterland, and in this way opening new markets. Japan has unintentionally been rendering China a great and lasting service.

Omaha's Italian Colony Was recently stirred by the action of its chief racial organization, *Societta Risveglio Italo-Americana*, which expelled a woman member for "maiaria" (witchcraft). The charge recited by the executive declared, "In order to keep the woman in her power, the accused took a big piece of bone with meat on it and buried it under her window. In that way, just as the worms would eat the meat off the bone, similarly they would eat the bewitched woman's flesh." The Society's vote for expulsion was recorded at 58 to 28. Like the custom of ancient Mayan Indian mothers, who chose calendar names from lists of days with omens attached to them, in order that the good fortunes of their babies might be safeguarded, this more recent instance of pagan superstition will be attributed to ignorance. But *Science Service* reports Prof. O. F. Curtis of Cornell as complaining in a recent address before a body of scientists that a science professor in a prominent university had not so long before let his son die of appendicitis without medical help, because he had become an addict of faith healing; another professor, with a national reputation in economics, had lately declared, "Vaccination and serum treatments are all bunkum." Dr. Curtis also reported that he had just received chain letters which carried the threat that bad luck would follow if the chain were broken, from two Ph.D.'s whose "superstitious fears made them uneasy and perhaps even afraid to break the chain." Technical training had not saved any of these scientists from the result of soul ignorance.

As if the Fear-producing Burden of superstition in Africa were not enough, conscienceless exploiters of the half-educated natives in the Congo region have been cruelly increasing the load. According to *The Chronicle*, of London, the Congo country is being flooded with advertising circulars offering foreign talismans, charms and magical objects. The implication that they contain the magical resources of the superior whites makes them so much the more desirable. One package, sent in by a missionary to the Congo Protestant Council for inspection, contained a small red roll, mysteriously marked, and a few pills. These were enclosed in a cheap red silk sack, with instructions for use and a "prayer." The directions offered were to "take this (talisman) between the thumb and first finger of your left hand; look at it kindly, sympathetically, as one regards a person from whom one looks to receive a favor, and say the following prayer: 'Dear and good talisman, in whom I have all confidence, I pray you to aid me by all your occult powers to realize all my projects and desires.'" Then the credulous victim is to recite the list of his desires. Efforts are being made by the local government through the investigators of the Postal Service to control this abominable use of a perverted faith suggestion; but the results have been meager because the packets are smuggled in by many different routes and carriers.

IGNORANCE EXPLAINED

I MIGHT have quoted as my text the verse of Scripture following this one in which Jesus answers Thomas' question, "How can we know the way?" But such a procedure would close our meditation before it had even begun. For indeed there is none here today who does not know the Way; and many of you are doubtless already repeating in your mind Jesus' answer, "I am the way, the truth, and the life."

It is simple enough to quote the answer, but actually to *know* that Way, to *understand* that Way, to *live* that Way is much more difficult. The Way which is Jesus Christ is an extremely hard way. Along Jesus' way there is no magic carpet lifting us magically over the rough spots of life and depositing us gently, when our time has come, upon the green pastures of eternity.

That is a fact we would do well to consider more frequently in these trying days—especially those who are prone to kick and squirm in the face of life's difficulties. For that is life, hardship and suffering; that is Christ, sacrifice and death; that is the way of achievement, struggling through loneliness.

Gift of Christ Not Enough

Surely as Christians you must all be conscious of the inestimable value of Christ's gift of life through His own death or you would not be wasting time here today and week after week hearing about it. But, like the selfish creatures that we are, we have become dissatisfied with that gift. We are no longer content with the Crucifixion and the Resurrection. We want something more. We want Christ to take this very life out of our own hands and live it for us. We want heaven placed in our laps here and now. We want Christ to iron out all those rough spots along the way and make it smooth going for us. He should bruise His feet, scorch His brow, prick His fingers struggling over the obstacles we have put in our own path. His heart should bleed and grieve for our sorrows. His eyes should weep for our losses. We do not want His sacrifice of two thousand years ago. We want it now. We want another Crucifixion—another Resurrection to destroy the wickedness that is in the world today.

We do not say as much. Actually we do not think as much. But analyze it and there you have the motive back of all religious indifference in our modern generation and the root of all the lukewarmness in our religious circles. Put the whole thing off on Christ. He said He came to save sinners. He said He died that I might have life and have it more abundantly. When I accepted Him, I did so in answer to His invitation, "Take my yoke upon you for my yoke is *easy* and my burden is *light*." I am trusting in these promises. I am taking Jesus at His word. When my burden becomes unbearable, I expect Jesus to make it light. That is the condition on which I accepted Him. And that is just where religious indifference and Christian lukewarmness find their beginnings. The burden has become heavy—heavier than many of us can bear. And all we are doing about it is biding our time, treading water, marking time, just waiting for Christ to fulfill His promises.

Mockery of Gratitude

Isn't that the truth? And if it is, isn't that the height of selfishness? In the first place such a confession is a mockery of self and a blasphemy against Christ. Such a convert is rejected the moment the waters of baptism are poured upon his head. Such a convert drinks to his own damnation the

The Rev. Robert P. Canis, Flushing, N. Y.,
Preaches on "How Can We Know
the Way" (John 14: 5b)

moment his lips touch the communion cup. No one can take Christ just for what he can get out of Christ. In every acceptance of Christ there is a reciprocal obligation on the

part of the convert. "If any man will come after me," says Jesus, "let him deny himself, take up his cross daily, and follow me."

Perhaps that answers the question why so many Christians never find the benefits of Christ fulfilled in their lives. Christ has never become a part of them because of the impure motives behind their faith.

In the second place, even where faith is sincere and genuine, we still have not the right to expect Christ to take upon Himself all the burdens of our lives. "Christ died unto sin *once*." Now "He liveth unto God." There was no intention in God's plan of salvation for Christ to suffer eternally for the burden of man's sin. Having completed His mission upon earth Christ ascended into glory to be on the right hand of God, the Father in heaven. The events of Calvary were meant to be sufficient and efficacious for *all* ages, and when the human life is truly Christ-lived, this single act of Calvary is sufficient and efficacious. For in the truly Christ-lived life the third person of the Holy Trinity is brought into action. That is the Holy Spirit Whom God sent after Jesus' ascension to be with us always and to teach us all things. Through this Holy Spirit we receive the strength to meet the burdens of life as they come.

Unjust Expectations

And thirdly and lastly here is a word to those who think that the Christ-controlled life should be free from all the afflictions of the world. Is it just to expect in your life what the Saviour Himself could not enjoy in His? His way was harder by far than any affliction we will ever be called upon to bear. Never can we discover one moment in His life free from anxiety over Himself or someone else. Christ was homeless, forced by His mission to travel the rough country roads up and down the river Jordan, back and forth across the Sea of Galilee. Often times His bed became a stone in a garden. Once it was the floor of a small sailing vessel. Even here, in the middle of a lake, His peace was not secure. A storm broke, the waves endangered the safety of the small boat, His disciples became frightened, and the sleeping Jesus was ruthlessly awakened from His rest to calm the troubled waters. His sacrifice we need not mention. His time, His gifts, His talents were all at the command of the needy about Him. He was a man of poverty. Forty days in the desert He fasted; and when the devil tempted Him to make bread of stones, He rejected this power of evil with the words, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." And with it all Christ was lonely, terribly lonely. He had no one on this earth in whom He could find comfort—no one to whom He could confide His sorrows—no one with whom He could pray. Always lonely. Even on that darkest night before His crucifixion He was alone praying in the Garden. His disciples had grown weary and had fallen asleep. And Jesus was left alone. But never once did Jesus swerve from His appointed path. Not that He couldn't, but that He wouldn't. "O my Father, if it be possible, let this cup pass from me," but if not, "*Thy will be done*." For Jesus there was but one way—the way of a cross, through a grave, to a crown.

In answer to Thomas' question, "How can we know the way?" He prescribes, "I am the way, the truth, and the life; no man cometh to the Father but by me."

AN APPALLING TRAGEDY

Editorials in Church Journals Indicate Church's Regret That Resort to War Has Again Been Made

As would be expected, the editorials of journals that represent the churches of the United States confess to a shocking surprise that no escape from resort to war could be uncovered by diplomacy. Among the observations found in the church papers that come to our desk we place first that appearing under date of September 14 in *Lutheran Companion*, official organ in English of the Augustana Synod. Editor Ryden has written:

"WORLD ONCE MORE IN THROES OF WAR

"The dreaded day has come at last. Sunday, September 3, will forever be remembered as another dark day in the history of mankind. It marked the beginning of what may be another titanic conflict between three of the world's mighty nations—England, France, and Germany. The die had been cast forty-eight hours earlier, when the legions of Germany began an invasion of Poland for the purpose of regaining by force Danzig and the Polish corridor, territory which had been taken from Germany under the terms of the Treaty of Versailles. It was Germany's refusal to withdraw her armies from Poland that brought England and France into the conflict September 3.

"Someone has said that we learn nothing from history except that we learn nothing. The truth of this cynicism has now again become apparent. When the world lay prostrate and bleeding at the close of the World War, many there were who cherished the fond hope that the world had at last learned its bitter lesson. The United States had entered that horrible nightmare in 1917 with high purposes. It looked upon its participation as a moral crusade, a 'war to end war.' It hoped to 'save the world for democracy.'

"What became of its noble resolves is now a matter of history. When a treaty of peace was finally concluded, America refused to ratify it. It recognized that in the very provisions of that treaty the seeds of another deadly conflict had been sown. That prophecy has now been justified. The seeds have grown to full fruition. The world is again on the brink of disaster.

"What the outcome of the impending struggle will be, God alone knows. It may be that the tragedies of the World War will eventually pale in comparison with the barbarities, the cruelties, the sufferings and the miseries which are coming upon the people of the earth. For twenty years the nations have been preparing for this new conflict. All the ingenuity that man possesses and every scientific discovery that he has made have been prostituted in the service of the god of war. What has already happened in China and in Spain gives evidence of the unspeakable horror of warfare waged against defenseless non-combatant women and children. The moving of millions of children, invalids, and aged from congested cities in England, France and Germany to refuges in the countryside is an ominous foreboding of what the warring nations anticipate will happen.

"Besides all this, millions of young men, in the glory of youth, will again be sacrificed on the altar of Mars; nations will be devastated and impoverished; civilization and culture will be set back centuries; and the finest and noblest instincts of the human race will be suppressed in order that the law of the jungle may prevail.

"And when, by God's mercy, the conflict comes to an end—and may it come quickly—and the combatants once more wearily lay aside their garments rolled in blood to survey the ruin they have wrought, what will have been accomplished? The World War knew no real victor; will there be any now? The World War failed to end war; will this one succeed? The World War settled no great principle; will this one do so?"

"AMERICA" WRITES, "BEWARE"

America, a Roman Catholic journal of widespread influence, makes its attitude known in the headline of a leading article in the issue of September 16. This headline urges in boldface letters a half-inch high, "*Stay Out of War:*

Beware the War Charmers." In a sub-title one reads: "*Self-interest Forced Europe to War: Let it Force Us to Peace.*" From the article itself we quote a paragraph:

"England, France, Germany and Poland are realists. Grant to any one of them or to all of them whatever justification you wish for entering into war, their decision to fight is based finally on self-interest. They have abstained from war as long as defense of their own particular interests did not demand war; and now that they have decided to hurl their destruction over land and sea and air, their dominating, deciding motive is not the salvation of democracy, not a principled detestation of dictatorship and aggression, not any of the lofty principles and high ideals that play so glowing a part in propaganda, but solely and simply and realistically and brutally, *self-interest*. And the victors in the war (be they Germany and Company, or England and Company) will not be crusaders who have been fighting for the peace of the world, etc., but nations fighting for their own skin, nations which have in the past used methods of violence and aggression to advance their own ends, nations which even now will condone violence and aggression if such should serve their own interests."

Editorial comment undertakes to describe the public sentiment in America and demands that its present characteristic, its determination to keep out of the conflict, be maintained. "There should be a law" against such spineless phrases as express the fear that America will become involved. We quote:

"For a nation supposedly characterized by a certain jaunty, pugnacious cocksureness, our attitude toward possible participation in the war is, to say the least, bewildering. The overwhelming majority of the American people does not want war, sees no possible reason for war, is determined not to be drawn into war. Yet, to listen to most conversations, one would gain the impression that some irresistible external force, some fateful inevitability is going to take us by the scruff of the neck and just drop us into the trenches. 'Do you think we shall be able to stay out of it?' 'How long do you think it will be before we are dragged in?' 'I hope we shall be able to avoid war.' There should be a law against such phrases. They are spineless. They are un-American. They are dangerous. They represent an attitude of mind which, if maintained, practically guarantees our entrance into the war. There is no external force that can drag us into war against our will. There is no propaganda subtle enough, or sentimental enough or brutal enough to move us if we refuse to be moved. The radio people have done a laudable thing in calling a halt to special war broadcasts which were developing into sheer propaganda. Somebody might now whisper to our columnists and editorial writers and cartoonists that there are topics vastly more interesting and vital to Americans than the flow of penned and pictured propaganda they have been feeding us. Not that they will all take the hint. A small but persistent group will carry on the good fight to line us up for battle. That group must be treated to the cold shower attitude: we are not getting into this war; and that's that. Do you think the Reds have a chance against the Yanks?"

"A war without hate, since war has been converted into actuality from the realms of possibility wherein it lingered uncertainly for the past few months, was the urgent plea made by Cardinal Hinsley, of Westminster, in a radio interview some days past. But is such a thing possible in these days of strong national feelings, of contempt and total disregard for minority rights, of bitter racial antagonism that is the outgrowth of malicious propaganda, of mad scramble for autocratic power? Millions of young men in the valleys and plains of Europe are being hurled at one another's throats. Love and compassion and Christian charity have been stolen from their breasts, and in their stead has been engendered the wild frenzy to cut, to destroy, to kill. The noble thing created by God in His image and likeness has been perverted by godless rulers into an apelike animal that lusts for blood. Realizing the forces at work in undermining Christian

civilization, the Cardinal spoke out boldly for war without hate, for every individual soldier, whether Pole, English, German or French, is a child of God and a brother of Christ. If, in this inhuman struggle for power, men must kill, let there be no personal rancor against their neighbor."

"A HEARTACHE FOR OUR LORD"

THE editorial of *The Messenger*, journal in English of the Evangelical and Reformed Church, indicates what we believe is the mind of many editors and Christian leaders. Convinced that war is not only futile but sinful, they conceive that our Lord sorrows for and with those on whom its ravages fall. Characteristically the comment in *The Messenger* begins with a prayer. The excerpt follows:

"A PRAYER"

"O God our Father, we prayed for 'peace in our time,' but the nations by reason of their folly, hatred, and greed did not deserve peace. While men were asking Divine Providence to vouchsafe peace, they kept on piling up the enginery of death and destruction and placed their sons in uniforms, getting them ready to destroy their fellowmen, planting in their hearts the seeds of fear and hate which were bound to issue in strife and bloodshed. Forgive us, our Father, for our rebellion and folly, and spare the innocent who strove to avert the dread arbitrament of war. Comfort by Thy grace all who suffer pain and loss, and in the end may all the sons of men confess that the judgments of the Lord are true and righteous altogether. Amen."

"WAR!"

"Sunday, September 3, 1939—what a sad day in modern history! Only God knows what the decisions of this day will cost in the destruction of material property and of human life. Millions are listening to the terrifying news dispatches which tell of horror succeeding horror, although the censorship enforced in all participating countries makes it almost certain that very little so-called news is trustworthy, and that all of us are likely to become the victims of misinformation. When war is on, Satan is in the saddle, and lies and deceit flourish like a green bay tree. Already both sides have placed the blame squarely on one another's shoulders, and we must use our own conscientious judgment in assessing the guilt of individuals and nations. The American Government will doubtless take every possible step to preserve neutrality, though there is no doubt where the sympathies of the great majority of our people lie.

"At the beginning of the World War a quarter of a century ago, Earl Grey saw the lamp-lighter making his rounds and was moved to say: 'The lights are going out all over the world, and many of them will not be re-lit in our generation.' We know that some of the lights which then went out have not been re-lighted, lights of good will, of education, of religion. And now again the lights are going out. We have been reading of 'black-outs' in the cities and on ships at sea. It is safe to say that for a considerable time to come men and women will grope their way through the dark, not only in London, Paris, Berlin, and Warsaw, but in other parts of the world. The fear of death raining down from the sky will grip millions. By day as well as by night counsel will be darkened by falsehood and hate. Propaganda will cause us to walk in a thick fog of misunderstanding and malice, and men by the millions will march out to maim and kill their brothers. As Henry Drummond cried years ago on a city street, when surrounded by evidence of human cruelty and lust: 'How can God bear it?'

"It will be a time of heartache for our Lord and for all His friends. The standards of life will be lowered all over the world. In these hours of testing, let us unite in prayer that the war may be as brief as possible, and let us not doubt that, no matter how powerful the devices formed against His will, *our God will speak the last word.*"

EDUCATION ANSWERS

(Continued from page 3)

University, in his last annual report: 'It is fair to say we have never before had so many people undergoing formal education as now, and yet hardly in our lifetime have political, social and economic conditions been so chaotic. What we need is not more education, but better education

that approaches its task with the desire to build stable, dependable character—in a word, Christian education."

Much can be done to better our position in the matter of Christian education. Serious effort can accomplish much to overcome the deplorable state of mind among adults in which they acknowledge their ignorance of the Bible and religious truth without shame, and often even with a smile and joke. But the real hope for the present and the greatest promise for the future must rest upon a revived concern for the enlarged religious intelligence of the children. This calls for the active co-operation of parents, who must learn to "bring their children to the church and church school, and not just send them."

Program Ready

The Church has made fine provision for the education of its youth. There is need only to use its program—the church schools with their graded lessons from the Cradle Roll to the Bible Class; The Children of the Church with its inclusive program for all children; the Catechetical Class with its ordered training in the principles of religion; the Luther League with its methods of development and education for enlarged church and religious efficiency; the Lutheran Brotherhood with its program for men; the missionary societies and church services for the appreciation of the world relations and responsibilities of our faith; the Bible with its public exposition and private meditation, correction and inspiration.

In all this we have the help of the gathered wisdom of human experience and scholarly achievement. But we have even more in the guidance of the Holy Spirit in the Church and in our hearts—if we only listen and learn. When each professing Christian is actually adjusted to such a program in deed as well as in word, and the children of the Church are properly led, instructed and influenced by their elders, there will be no need to fear the inroads of the "isms," for there will be no open sore in mind or heart where its unclean infection can settle.

WHEN THE WHOLE WORLD IS WRONG

By Ted Hart

THERE are days when we feel that the whole world is wrong,
That living is vain and empty of song.
There are moments in life that seem dull and gray;
The clouds are o'erhanging, the sun's gone away.

There are hearts that are weary and freighted with pain;
The load seems so heavy, the road is not plain.
Each bundle of nerves feels the weight of the tread;
All burdens thus borne lie heavy as lead.

We wake in the morning with feeble resolve;
Incentive is lame—no wish to evolve!
The doctor comes in and leaves his advice;
The pills from the drugshop are used once or twice.

A cold in the chest, a pain in the eye—
They cling with a fervor—we're ready to die!
We feel that the game is a hard one to play,
With one constant longing to turn night to day.

And when the day comes, we're fully bent
On howling and growling o'er the money that's spent!
We whine and we pine when our health is secure;
We ponder and wonder how long we'll endure!

If vision were brighter and hearts could feel lighter—
When things are awry, distorted, and tighter
Than money in markets when panic prevails,
How little we'd feel of our oft-seeming ails!

We live but a while, and we might as well smile,
If up on the heights or down amid trial.
Our days will be long, our hearts will be strong,
E'en though for a moment the whole world is wrong!

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CHURCH COUNCILOR

WE ADD a syllable to the word used by us Lutherans for the members of the governing group in our congregations. We do so upon our own authority, but in full accord with an established custom of our language. If a member of the senate of the United States is a senator, and a representative in the legislature is a legislator, then obviously a member of the church council of a Lutheran congregation is a councilor.

After due allowance for a degree of prejudice in favor of what is traditionally Lutheran, we claim that the terms church council and church councilor are preferable to vestry and vestryman and to session and sessioner. We admit that church council is the translation of a phrase used in the birthland of Lutheranism. Luther and his contemporaries, having broken with the Roman Catholic hierarchy's form of church government and having rediscovered and re-established the "universal priesthood of believers," had to provide a lay group in which to locate the congregation's business authority. They adopted the term *Kirchen Rath*, for which the literal translation is church council. But it means control by consensus of a group of persons, chosen and competent. It implies legislative, executive and judicial ability. *Vestry* is derived from a room adjacent to the chancel. *Session* is Latin in its background and means a sitting in the sense that a court or a parliament, a synod or an association might convene in a conference, or in a series of meetings so articulated that each is a "session."

Separated by Choice

As is true in other forms of assigned service, a man's right to the name councilor is composite. At least three factors enter into the term's significance, the first of which arises from the fact that he acquires the office by virtue of being elected to it. He is, or he should be, one chosen from among the members of his congregation. It is our impression that election to the position has been customary in the Lutheran congregations (with some exceptions) since the period of the Reformation. These elections were in fact a product of the acceptance by the people of the Reformation doctrines of church government.

Election implies fitness to administer the trust imposed upon the person chosen. It is also an act of confidence on the part of those who do the choosing. The two, fitness and confidence, are complementary and are essential to the formation of an efficient church council.

Time to perform the duties that require doing by the church council is a very simple but an essential qualification. A man whose engagements make it impossible for him to attend the meetings required to give adequate attention to the church's business and to set an example of regular presence at the congregation's meetings for worship and management is not able to do a good job. He should not be chosen, or he should make room on his schedule of work for the duties of the office. Unless he has time to bestow, he should resign from the council. The position is one that calls for meetings and for conferences among those who have been chosen. Some of the most important decisions a church council must make are reliably reached only after all those charged to reach a conclusion have met, listened and after due consideration voted for or against the project. An absentee fails in his service.

The catalogue of duties is set forth in our Common Service Book in the liturgy provided for the installation of church councils. These should be read periodically at the congregational meetings for the guidance of those entitled to vote for councilors. It would be very profitable for congregations in the interim between the annual meetings at which elections are conducted to study the requirements of an efficient church council.

The Congregation's Part

If such a study is conducted, a great many congregations will find that they do not really place confidence in those whom they elect. For example, how can a church council see "that the services of God's house be held at the proper times and conducted in accordance with the Order of the Church" if the members of the congregation do not come to the services provided, contribute to the support of such activities as involve salaries, and put the gifts of grace with which they are endowed to such fellowship in worship and witnessing as will make the congregation in fact "the body of Christ"? Pastors often have grounds for complaining that their church councils are ineffective, but we suspect from some personal observations that it takes a consecrated group of believers to provide a consecrated, efficient church council. After all, a steward can administer only that which has been committed to him for administration. Congregations are often indifferent to the fact that their council is representative of what they are, what they do and plan to do.

Now, at least, in our United Lutheran Church the requirement rests upon church councilmen to see Christian obligations in their larger relationships. From one point of view Christianity in its entirety is engaged in a great battle with powerful foes. Secularism, which practically teaches denial of such continuity of living as spirituality calls for, is a subtle but powerful antagonist to Christian principles. The kind of communism that is basic to the Russian system of government requires the stifling of all response to spiritual expectations and motives. The only heaven of which any existence on earth is admitted by such heresies is some sort of comfortable abode or regime here on earth. Any complete denial of the spiritual element in human relations tends toward introducing the philosophy of secularism and strangling the influence of Christianity.

The seed beds of such false doctrines are individual groups, but there is constant effort to give them place in our schools, in our economic set-up and in our community life. They become group movements, embracing communities, commonwealths and the nations. They are "isms" vigorously propagated by defeated, disgruntled, but not impotent advocates. They must be met by large scale planning and by co-ordinated local action. It is important beyond expression that our church councilmen should realize the advantages of community, synod and nation organization. This is what we mean when we urge them to study the widespread articulations of their positions. This our U. L. C. A. is trying to accomplish by its Church Council Conferences.

ACROSS THE DESK

If you have glanced at the bottom line of page one of this issue you have read Vol. XXI—No. 52. Such a notation on a weekly journal whose day of issue is each Wednesday means the end of a volume. The next number will be marked Vol. XXII—No. 1. Soon Volume XXI's fifty-two issues will be bound into book form, its 1,664 pages becoming a volume of more than average dimensions. Placed side by side with its twenty predecessors in the bookcase, more length will be needed than the five feet which a former president of Harvard University made a standard of book equipment for learned people.

Know It to Love It

Believe it or not, there are (for us) some comparisons between Dr. Eliot's collection of books worth having and the volumes of *THE LUTHERAN*. For example, we have heard concerning both that they are dry reading, but that perseverance will create a desire to master their contents and reward the reader. We cannot testify as to the effects of Dr. Eliot's five-foot shelf, but we have observed that habitual use of the church's periodicals explains the familiarity of many persons with the varied operations of their church. They know its strength, its traditions, its basic principles, its opportunities and its handicaps. They can think intelligently about the results of activities to which they contribute and they have the calm satisfaction that true familiarity with U. L. C. A. operations alone confers. What someone has said about one man and many have used to describe others is true of one's church—"to know it is to love it." And one route to intimate acquaintance with our great community of believers, the U. L. C. A., is the weekly perusal of its official journal in English, *THE LUTHERAN*.

We deem ourselves qualified to boast somewhat about this journal. We are proud of the purpose on account of which the merger convention out of which authorization to edit and publish *THE LUTHERAN* came. Those assembled in New York in 1918 realized that the success of the operations into which that partnership of synods had entered would depend on an intimate and continuing mutual understanding among the congregations, the synods, the boards and committees, and the biennial conventions. It was not expected that compelled co-operation would be exerted but that information, desire to serve and understanding would provide free giving of time, energy and wealth. The church paper's columns were channels through which the activities of the members would flow.

Widespread Clientage

The area covered by the United Lutheran Church is not always appreciated by its members, nor the consequent difficulty in reaching all its synods and congregations, even by the medium of print. There are congregations in forty states, in the District of Columbia, and in six of the provinces of Canada. The number of synods, originally forty-four, has now been happily reduced by mergers to thirty-one. The number of boards and committees has also been lessened by combinations and changes of assignment from seventeen elected at conventions and twenty-eight appointed, to twelve elected and twenty-three named by the president of the Church. All of these to a varying extent are heard from and reached by articles and items appearing in *THE LUTHERAN*.

One quite common idea about our church paper has to do with the number of its contributors. It will therefore surprise those with this thought to learn that 479 articles have appeared in *THE LUTHERAN* since October 1, 1938; of these 215 persons were the writers. This number does not include over 190 "news letters" provided by the "News Letter" staff who give their services from the synods and confer-

ences of the U. L. C. A. We do not name the folk who thus serve our church, but we do thank them in the name of the United Lutheran Church and we mildly rebuke members of the congregations who deem their church paper of too little value to merit their support by subscription, by reading its issues and by contributing news and activities to its columns. The people whose articles are printed rank high among the clerical and lay constituents of our U. L. C. A. Their words merit attention. It is a misfortune to the work of our Lord that every home in our U. L. C. A. does not receive and use every week the information and guidance the church paper collects and brings. We urge response to the appeals for new readers sent to every congregation through its pastor. Especially during the coming months should the unity of thought and effort which *THE LUTHERAN* can engender through its columns reach the largest possible percentage of the congregations' members.

The Problem of Support

We are discussing wrongly formed impressions, and we pass from known errors to misunderstandings. We respectfully commend to the consideration of congregations the fact that church journals are not financed as are successful weekly and daily papers. None of them can survive the loss of advertising, and the receipts from advertisers enable them to pay for stimulants to circulation, such as expensive prizes of various sorts and contributions from professional writers. Church journals cannot get much of the advertising that is very helpful to the secular press, and some that it might have is not acceptable to our readers nor to our policies. We refuse, of course, constantly and emphatically, ads offering drugs, intoxicants and opiates. We do not seek offers of profit-making commodities that are intended to catch the eye of church societies who will sell them to church members. In short, the income by which *THE LUTHERAN* is published comes from subscriptions and not from advertisers. Rightly considered, this is an advantage, since the paper's policy is determined by serving the Church and its work and not the merchandising of commodities.

It is in order in this connection to tell the members of the United Lutheran Church that the subscription price charged for *THE LUTHERAN* is set by the United Lutheran Church and its amount does not permit the engagement of a large force of subscription solicitors. The United Lutheran Church in making \$2.00 per year the price of its weekly in English was confident that the Board of Publication could count on the authorities of congregations to sponsor selling the paper. In the complicated management of parish activities in these days, the pastor's time is fully occupied, and unless his church council or one of the auxiliaries takes charge annually of seeking readers for *THE LUTHERAN*, it is in danger of being neglected. We have no hesitancy in asserting that it is a handicap to the general work of the church when its members are no longer in weekly touch with its enterprises. And that happens when the church paper ceases circulation. The opposite is equally true. Where "news" circulates freely among the people they are stimulated, energized and encouraged. They discover common loyalties and apply mass momentum to their objectives.

If your church council has not recently considered the place in the propagation of Christianity which the church paper can fill if properly supported, we urge them to give it consideration at once. October is Church Paper Month. It should be so observed in every congregation. Here again the principle of uniting in support of an objective deserves support. When all the people apply their energy at one time, the result is the greatest.

THE HOME CIRCLE

By MRS. W. L. HUNTON

SAINT MICHAEL AND ALL ANGELS, SEPTEMBER 29

"THERE WAS WAR IN HEAVEN; MICHAEL AND HIS ANGELS FOUGHT AGAINST THE DRAGON; AND THE DRAGON FOUGHT, AND HIS ANGELS AND PREVAILED NOT. NEITHER WAS THEIR PLACE FOUND ANY MORE IN HEAVEN."

—Revelations 12: 7, 8.

*Christ, the highest heav'ns enthrone Thee,
Equal of the Father's might;
Spirits pure with trembling own Thee,
God of God and Light of Light;
Thee 'mid angel hosts we sing,
Thee their Maker and their King.*

*All who circling round adore Thee,
All who bow before Thy throne,
Burn with flaming zeal before Thee,
Thy behest to carry down;
To and fro, 'twixt earth and heaven,
Speed they each on errands given.*

*First of all those legions glorious,
Michael waves his sword of flame,
Who in heav'nly war victorious
Did the dragon's fierceness tame:
Who with might invincible
Thrust the rebel down to hell.*

*"Who like God," th' Archangel shouted;
This the word that pealed on high
When the apostate armies routed
Fell tumultuous from the sky;
God, by Whom they cast them down,
Gave the triumph and the crown.*

*Strong to aid the sick and dying
At our prayer they swiftly fly,
Help divine and strength supplying
For the mortal agony:
Souls released from earthly care
Safe to Paradise they bear.*

*To the Father praise be given
By the unfallen Angel-host,
Who in His great war have striven
With the legions of the lost;
Equal praise in highest heaven
To the Son and Holy Ghost. Amen.*
—Unknown.

OLD AND NEW FRIENDS

"MAKE new friends, but keep the old;
Those are silver, these are gold.
New-made friends, like new-made wine,
Age will mellow and refine.
Friendships that have stood the test,
Time and change, are surely best.
Brow may wrinkle, hair turn gray—
Friendship never owns decay;
For mid old friends kind and true
We once more our youth renew.
But, alas! old friends must die;
New friends must their place supply,
Then cherish friendship in your breast;
New is good, but old is best.
Make new friends; but keep the old;
Those are silver, these are gold."—Sel.

GRANDMA'S STORY The Fly That Fooled the Spider

"UPSIDAISY, Grandma, you haven't lost either that schoolgirl complexion or school-girl vigor; for your age I wager you're the best fence climber in the country. How about it, Grandpa?"

Apple-cheeked grandpa chuckled, "She'll always be the grandest girl in the world; I've never seen a fence yet that she couldn't climb, not always in the accepted manner or in the best form, but she gets over. Do you remember that time, Sallie, you left half of your skirt dangling on the barbed wire fence this side of the marsh?"

The late September air was crisp and sweet, dew sparkled on the goldenrod and milkweed pods. You could tell the way they all picked up firewood and each person had his own particular duty that here was a family accustomed to cooking breakfast out in the woods. In less time than it takes a boy to get into a swimming suit a fire was crackling and the coffee pot was put on to bubble. Next came the tantalizing fragrance of ham and eggs, and each person toasted his own cornbread on a long fork.

David took a big bite of juicy apple, and, turning to grandma, inquired half earnestly and half jokingly, "Say, Snow-white, where did you ever find the fountain of youth? I never saw anyone with as much pep."

With a whimsical smile the black-eyed lady answered, "You don't need a road map to find that fountain, for its like the kingdom of heaven; it's in your own heart. Just think of others and love others, and you'll never have to worry about sagging. It's only by the grace of God that we grow and sparkle for a moment and then vanish away rather like the fireflies. And how dreadful it is not to shine while we have the chance!

"Oh, just look at this exquisite cobweb over here between the ironweeds. The dew sparkles on it as though it were a king's necklace." With great interest Diane and David knelt down to look. Mother and father moved closer as grandma began her story.

"You know, children, we all make nets of our lives and try to catch things of value, whether we are fishermen or spiders or just dreamers. But when we find that the treasure is worthless and all of our energy has been tossed into the pocket of the wind, then there is tragedy and cause for long lament. It means death to every struggling soul to find the net heavy with seaweed. There was once a king, pompous and arrogant, who wanted to rule the earth. He had once whined for bread and begged pennies from those who rode on horseback, but he had long since forgotten this and killed everyone who dared remind him of his humble past. One cruel law followed another until the people lived in fear and perpetual uncertainty. This king had a short nose, and so he decided one

morning while he was dressing that he could not abide long noses, that long noses must be driven out of his country. So he appointed an army of helpers who raised their right hands high into the air and solemnly promised to drive the long noses out of the country. The most important person in the army was the bloated brigadier general who measured all of the noses and stamped a label on each hat band. 'Nose too long, leave immediately!' or 'Nose regulation length, remain!' If there was any dispute, they were taxed heavily and promised freedom, but the promise was never kept.

"Now it happened that these long-nosed people were in almost every instance richly talented and clever. They excelled in everything they studied whether it was art or drama, finance or scholarship; they were profound, motivated by faith in their ultimate destiny. The more they were persecuted the more their talents grew. This, combined with a sluggish liver, enraged the king, His Royal Highness Short-nose. He demanded that his parliament stay up all night to pass a law forcing all the long-noses out of the country immediately. For a long time they debated (each had studied voice culture and each loved the sound of his own voice). At long last they voted and the law was passed.

"Shops were looted, printing presses were broken, rare objects of art were shattered. One long-nosed surgeon, a gentleman of great skill and honor, was murdered as he bent over the surgical table performing an operation. When the brutal soldier tore the ether mask off the shrouded figure he recognized the face of his own mother, whose life would have been saved had the great surgeon finished his task. As a final gesture of hatred the frenzied mob rushed into the marble library and tore from the shelves all the priceless manuscripts written by long-noses. Into the street they dragged them, heaping them higher and higher. Books representing lives, prayers, loves and all that is sacred to human kind. Ruthlessly they set a torch to the beautifully painted books, and the flames rose higher and higher against the velvet darkness of night. His Royal Highness Shortnose and his councilors beamed with satisfaction: they rubbed their hands (flabby white hands unaccustomed to toil) and smiled blandly at each other. Some of the university professors went home to look up the meaning of the word 'civilization.'

"In a shadowed corner crouched an ancient long-nose with a long white beard and sensitive face, his arm around a pale, terrified child. 'There, there, Isaac, look, there goes my life's work in a thin wisp of flame and blue smoke. It would have saved thousands of lives every year.' Sobbing pitifully he whispered: 'It is finished, there is nothing left but ashes, ashes and kind memories, but there is no alternative, we must go on.'

"Disguised as a peasant woman the

long-nosed scholar carried his grandchild in a blanket of vegetables across the border. They fled in darkness with the memory of the flaming book illuminating every step. The vivid incident shaped the life of the child; it colored his thinking and his prayers. He became a great physician and from far and wide men came to him for consultation, for help. He was wealthy, honored, a man of renown and integrity, but he never forgot the flaming book burning in the midnight street.

"His Royal Highness Shortnose had changed his name to Benefactor and Friend of All. He had even discarded his hat band. The afflictions of age gathered about him and he lay back upon his satin pillows trying to hide from death. He trembled and wept and pleaded for another physician. 'There must be someone who can save me,' he muttered, 'surely there is someone. Look again,' he begged. In despair one of his counselors spoke of a brilliant doctor who lived across the sea, and suggested that perhaps he could help him. So they sent for him in the latest type aircraft, fitted with every convenience and luxury.

"The doctor came reluctantly, drawn by a hand stronger than his own. He stood looking down at the tyrant who had persecuted his people and exiled him. Hatred melted away as interest in the case mounted. It was in his power to kill this man or to save him; immediate surgery was the only hope. He paced to the window and looked out upon the twinkling lights of the vast city. Again he saw the bonfire of burning books, the leaping flames, the tragedy in his grandfather's deep-set eyes. But his humanity had deeper roots. Human life was sacred; if he could save it, if it was in his power, he must bend every effort to do so. After all, the worn-out king had woven his own web, a Higher Power would judge him; that was beyond the doctor's province. Expertly he set about his task; his instruments were in order, his drugs ready, just one thing was lacking. A rare compound with which to treat the diseased tissue. He turned authoritatively to his assistant, 'You must procure the compound; call every laboratory in the country!' 'It is of no use, doctor; since the long-noses were driven out of the country years ago, the compound has not been made, the formula was burned on the night of the great bonfire. It has never been rediscovered, although many have endeavored to find it. His Royal Highness kills himself indirectly with his own watches. Again the fly consumes the spider and the web which was his castle becomes his grave. When human beings come to the edge of their powers the strong hand of the Master grasps the bow and with measured calmness compels them to listen as He finishes the melody.'

"Think of the story the next time you see a beautifully woven web," concluded grandma, as she jumped up and started scraping the dishes. "Solomon said in his second last proverb, 'The spider taketh hold with her hands and is in king's palaces.' It's comparatively easy to get into a palace, but the real test is the ultimate gesture, how does one come out of the ivory palace? As a serene, strong individual or as a lifeless corpse carried by indifferent strangers?"—*Lutheran Youth.*

DANGER AT HOME

ALL of us are quite familiar with the tearful scenes enacted when friend bids good-bye to another friend who is about to betake himself on a journey on land or sea. Some of these tears are tears of fearfulness in regard to the dangers incident to travel. "Be careful," "Take good care of yourself," are common admonitions.

When we think of ships that battle the raging storms of the sea, of railroad trains that roar down the glistening rails through the night, or of speeding automobiles weaving in and out of the traffic, we breathe a sigh of relief because we happen to be sitting in our favorite easy chair at home. We feel that we are safe within our comfortable and peaceful homes.

Most of our readers will accept as a commonplace the statement that the most dangerous place that you can be in the ordinary course of existence is in an automobile on the highway. Many will, however, be startled by and will even question the statement that the second most dangerous place is in your own home.

In the year 1935 there were more than 100,000 deaths in the United States caused by accidents. Automobiles accounted for 37,000 of these accidental deaths, an all-time high record, and home accidents accounted for 31,000. These figures are taken from a report published by the National Safety Council.

It is a sad commentary on the habits of the American people that easily avoidable home accidents cause more injuries and deaths than industrial accidents. The average American industry has made astonishing strides in reducing both frequency and severity of accidents. Better guarding of machinery is responsible to a large extent for this achievement. But the most important cause of this reduction was the installation of a philosophy of carefulness in the workmen. This is also true of the "Safety First" campaigns, so insistently and intelligently conducted by the railroads, which have resulted in a minimizing of the hazards of travel on the rails.

Thoughtlessness and carelessness are responsible for most of the home accidents. Some of the principal causes of such accidents are falling out of windows, slipping in the bathtub, falling downstairs, tampering with electrical equipment, oxygen-consuming heating appliances, starting fires or cleaning clothes with dangerous explosives, etc.

There come to mind two recent "freak" accidents that happened to our personal friends. A man was driving along the highway at a great speed. A truck sideswiped his car, which left the road, went into the ditch and back on the road, and then rolled over like a barrel three times. No one was seriously injured. A middle-aged woman was sitting in a chair by a table. She fell asleep and was suddenly awakened by the ringing of the telephone. Startled, she jumped up, lost her balance and fell to the floor. A hip injury kept her in bed for months. Now she must hobble along on crutches for the rest of her life.

Most accidents are avoidable, even at home. The hospital and the morgue await those that are thoughtless, careless and reckless.—*The Bond.*

THESE AUTUMN AFTER-NOONS

I MUST be silent . . . here's enchanted ground,
A world long lost to everything but dream,
Golden and slow and hushed of every sound,
Where days are less than leaves upon a stream; . . .
Passing and passing, days without a name,
Whose drowsy thought is all a stilled delight
That drifts into this shining hush of fame,
This moment's respite on the edge of night.

I must be silent, here . . . there is no word
So weightless and so golden but would break
This haunted dream in which no sound is heard,
This golden sleeping that must never wake
Till the last leaf has faltered to the ground
With something less . . . and more! . . .
than any sound. —David Morton.

POPULAR TOM

THERE was a little boy—Tom, who would give his last marble, run errands all day and never grumble, give the best place to somebody else no matter who, and felt so glad in seeing other folks have a good time that he forgot himself. Everybody liked Tom. Grandmother smiled all over when she saw him coming. Aunt Laura, who was a busy woman, smiled at him, and said: "Just in time, Tom; run and—" When mother or Aunt Laura, the folks at home, would miss him, one would say: "Where is Tom? I wish he were at home." And another: "If Tom were only here!" Tom was one of the unselfish helpers. Are there any Toms living at your house? Would you be missed when away from home, as Tom was?—*Exchange.*

SMILES

"THE big touring car slowed to a crawl to pass a primitive ox wagon, driven by an ancient graybeard.

"Look at Rip Van Winkle!" exclaimed the Smart Aleck of the party. "Say, Grandpa, did you ever ride in an auto?"

"Sure I did!" replied the patriarch with a slow smile. "It was a dandy automobile, too—a five-wheeled one."

"Good for you! But why the fifth wheel?"

"To steer with. Gidap, Bossy."

"GET system into your system.

"THE boy we feel sorry for is the boy who feels sorry for himself."

"IF ANYONE has to pay for your mistakes, let it be yourself."

"LIVE! God didn't make you to sit around and watch others do it."

The World Jesus Entered

Matthew Records Something of World Conditions at Jesus' Birth

By D. BURT SMITH

Matthew 2: 13-23. The Sunday School Lesson for October 1

WE TURN to the Gospel of the Kingdom, written by Matthew, and begin a study of the Kingdom of Heaven, which study is to continue during the next six months. The basis for this study is the life and teaching of Jesus. Jesus alone could and did provide anything like a clear insight into the Kingdom of God.

Naturally Matthew began with a brief account of the birth and first experience of Jesus. The central person of the Gospel is Jesus. His advent as a member of the human race was of more than passing importance. Prophecy had been busy foretelling the coming of the Messiah for the Jews. Matthew was sure that Jesus of Nazareth was the promised Messiah, and he wrote the story of Jesus to prove to the Jews that he was right.

What was the world like into which Jesus came? How much preparation had been made to receive Him properly? What was the national life of the Jews at the time? How were international relations affecting world progress? What do we know about the world into which Jesus came? The passing of twenty centuries has changed the world in countless ways. Swift and efficient means of communication and transportation have made possible a rather intimate knowledge of what goes on even in the uttermost parts of the earth. Though the known world was comparatively small when Jesus was born, yet the conditions that obtained had much to do with the early years of Jesus.

Bethlehem

We start with Bethlehem. The record is that Jesus was born there under lowly conditions. The place itself had some historical worth, especially as the home of Jesse and his sons, the greatest of whom was David. Socially and economically Bethlehem did not rate high. People came and went in their routine of simple life. The coming of a little group from Nazareth for enrollment, so that a correct tax list could be made, caused no stir in the village. They who were to be known as the parents of the Messiah had less than passing attention. The keeper of the inn missed the opportunity of his life by not having any room for them. The night brought on the greatest event in history, the birth of the Christ of God. There was no news heralded about it. Only a few shepherds in a nearby field were made aware of the advent of Jesus. Their quiet visit in search of the baby in a manger ended in their seeing Him and returning to their work as shepherds. No public announcement was made to inform the populace that the prophecy was fulfilled. The news was not sent to Jerusalem. In fact, the world paid no heed to the fact of the birth of Jesus. His coming was of no importance to the "little town of Bethlehem," though it had been prophetically designated as the birthplace of the Messiah. Jesus came into a world that was all too

ready to be blind to the fact of His birth: it was a world that knew Him not.

Egypt

It was a selfish, cruel world to which Jesus came. His stay in Bethlehem was cut short, probably after a few months, by the sudden decree of Herod that all male children up to two years of age were to be killed. Back of this was the strange visit of the Wise Men from the East and the search of the Scriptures, which revealed Bethlehem as the place where Christ was to be born. Instead of rejoicing at the news, Herod was filled with fear. No child was to be allowed to live who was "born king of the Jews." Herod's passion for power was uncurbed. Not even the Messiah could switch his attention from his self-seeking ambition.

But Egypt became the refuge of the Child Jesus. His parents took him there for safety. It was the result of God's warning and direction. Egypt was a favorite resort for Jews at the time. Association with their own race would allure Joseph and Mary to Egypt. The word from God seemed reasonable, and Egypt became the temporary home of the Holy Family. Egypt was outside the jurisdiction of Herod. Herod's decree was carried out. How many children were killed is not told. He may have been at ease, supposing that his agents had surely found and killed the young child concerning whom the Wise Men had talked. His own death came, probably without his knowing that Jesus was still alive. Egypt was a safe place, but Egypt offered no honor to Jesus. It did not so much as know that in its midst was the long-prophesied Messiah of the Jews. The world that Egypt represented gave no heed to Jesus.

Nazareth

Herod died, and the report of his death was divinely used by God's angel to

THINK OF THESE

JESUS became the world's greatest personality in spite of His humble birth.

The world Jesus entered had no apparent worth for Him, yet He lived and died for it.

In the midst of greatest peril Jesus had remarkable protection; He seemed to have a charmed life as a child.

Jesus' loved ones cared for Him when He was little; His loved ones must care for Him and His cause today.

DAILY BIBLE READINGS

- M. The Infant King. Matthew 2: 1-12.
- T. The Flight Into Egypt. Matthew 2: 13-18.
- W. The Return to Nazareth. Matthew 2: 19-23.
- Th. The King of Peace. Isaiah 11: 1-9.
- F. How the King Was Received. John 1: 11-18.
- Sat. Blessings Promised with the King. Jeremiah 31: 15-20.
- S. The Reign of the King. Isaiah 9: 1-7.

direct Joseph to return to the land of Israel. The return was safe because of Herod's death. But the journey back to Bethlehem was not completed. Joseph heard that a son of Herod, more cruel than his father, reigned. There was no safe place for Jesus in Judaea, thought Joseph. He could go back to Nazareth, the secluded village where he had been carpenter. There was no hesitation about this decision, for God through a dream informed him where to go. It seemed like hiding away from the world to sojourn in Nazareth. This quiet town was off the main highways. It had a reputation that was not conducive to prominence for its citizens. But here was safety, the advantages of uninterrupted home life, the opportunity for home and synagogue training for their child. So out of sight, as far as the affairs of the world were concerned, Jesus lived in Nazareth during the formative years of life. Nazareth had not much to offer Jesus. If it was the index of the world of Jesus' day, not much could be expected. Jesus began life with few opportunities. The world was indifferent to Him. Its contribution to Him was small. He had come to give everything to the world, but the world was not ready for Him. It seemed to have nothing to give Him.

CARRY OVER

It is what is carried over from Parish Education Month into the months that follow that proves whether or not the observance of the Month has been a success. If the work for the coming months is growing and is better done, then something valuable has been carried over. If no change in the way of improvement is discernible, then there was something lacking in the observance. Credit is due if there has been improvement, but criticism, maybe condemnation, if the educational work of the congregation shows no advancement.

Parish Education Month for 1939 will soon be a record, but the fruit of its observance will not all be gathered for many months. At least this is the testimony of those who in former years have faithfully followed the directions for observing the Month. If the fruit is small in quantity or poor in quality, the cause should be discovered and better things planned for coming years.

Obviously the carry-over must be found in what actually happened as the literature for the Month was used, and what did happen was due largely to how the teachers and leaders co-operated in following the plans. Likewise obvious is it that the responsibility for the carry-over into coming months rests on them, for as go teachers and leaders so goes the school. Education seems to follow the leaders, and the quality of it is determined by their worthiness to be followed.

This is a responsibility that should be welcomed. No consecrated leader allows any shirking; he deplores it in others, and will not tolerate it in himself. The power of example nowhere exerts more potent influence than in a leader's relation to his followers. Nowhere is this relationship more effective for good, or for evil. What the leaders carry over is the index of what the others carry over.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

THE CHRISTIAN VIEW OF SCIENCE

Romans 1: 19-25

"THE business of the scientist primarily is to discover how the universe works and give us a universe of fact instead of a universe of fancy, upon which to build a sound philosophy, a true religion and a constructive ethics. His office is to give us a universe that actually exists instead of one built up out of fear, imagination, superstition or even metaphysical speculation." These words of an unnamed authority are quoted by Bertha Conde, in "What's Life All About?"

Certainly "fear, imagination, superstition and speculation" have all had a large place in the shaping of the religions of the world. Christianity has had its share of devotees who were little better than the heathen. They never grew up. The world of fairies and ogres of their infancy remained with them till old age. They were more credulous than trustful, the easy prey of witch-doctors and the promoters of the lunatic fringe of religions. Indeed at times these childish folk were in the seats of power in the church and by their stubborn resistance to reality encouraged the war between science and religion.

They claim too much for the area of religion. They insist that those who set the religious truths of the age shall also establish the facts of the natural world and the laws that govern them.

Christianity and Thinking

Henry Sloane Coffin once wrote, "Jesus never says, 'Come unto Me all ye who are too lazy to think for yourselves and I will make you wise.'" There is an economy about revelation that we must never forget. *God does not give us knowledge that we could attain for ourselves.* God has established laws governing His universe. They are here for man to discover. Suppose He had revealed to us the secret of steam power, or electricity, or flying through the sky in heavier than air machines. Yet every law that men use in the development of these modern wonders has been in effect in the universe since its very beginning. How dull and listless would be the mental life of man if he could turn to the Bible and learn all truth, without the long processes of investigation and experimentation, and without the sacrifices required.

Heine must have been unusually discouraged in his search for truth when he wrote that the world was "an age-long riddle which only fools expect to solve." Better the assertion of the modern philosopher George Santayana, "To covet truth is a very distinguished passion." *Only fools give up the search for truth.* The search keeps them from being fools. That is God's high purpose in placing Heine's "riddle" before us. It is a challenge and a test of us, not of truth.

Christianity a Revelation

Christianity is not the result of scientific discovery. "Man by searching could never find God." The history of the search for the truth about God is a pathetic commentary on the limitations of the human mind. It was necessary that God reveal Himself. If we did not need the Bible we would not have it. It is a means of grace, that is, the means by which God did us the favor of telling us what He is like, what His attitude is toward us, our state of peril because of sin, His way for our salvation, and our hope of life eternal. There are many other truths that are revealed in the Bible but these are some of those that science could never have found by itself.

How absurd then is any misunderstanding between Christianity and science! The truth revealed in the Bible does not make it a textbook of science. The men who wrote its precious pages accepted the science of their day. They were not inspired to make discoveries in that field of knowledge. If they believed the earth flat it did not affect the truth of their revelation as to the forgiveness of sins or the resurrection of the Christ. The essential of the revelation with regard to the world's creation in the first chapters of Genesis is in the first words, "*In the beginning God created . . .*" Allowing that the account of creation can or cannot be fully reconciled with present scientific conclusions as to the processes by which our universe came to its present state, does not change its character as the revelation of religious truth.

Scientific Dogmatism

On the other hand all the stubborn dogmatism has not been on the side of those who undertook to war with science on the basis of the Bible. *Scientists have been entirely too sure of themselves.* We went to a box of "ancient" textbooks recently, and read with great amusement some of the hypotheses taught in what was then called physical geography. Practically every conclusion arrived at so surely by the author is today a joke to the scientist. We may well expect much that is taught as tested truth today will be out-of-date in ten or fifteen years.

What sublime effrontery then for the scientist to attack the revealed truth of God's Word! He cannot speak with any assurance in his own field. How can he deny the conclusions of faith?

The fact is that the best scientists do not deny spiritual reality. Someone has said, "The more men know, the more they know there is to know." When the high school teacher or college professor goes out of his way to laugh the mystery out of life, you may be sure that there is something pseudo about his scientific knowledge. It takes a little man to make pretense to greatness in the field of knowledge as in any other field. It takes a mean man to seek to undermine the faith of others. A good preparation for their

teaching would be a re-reading of these lines from William D. Howells:

"If I lay waste and wither up with doubt
The blessed fields of heaven where once
my faith
Possessed itself serenely safe from death;
If I deny the things past finding out,
Or if I orphan my own soul of One
That seemed a Father, and make void
the place
Within me where He dwelt in Power and
Grace,
What do I gain by that I have undone?"

Scientific Religion

There is a sense in which the methods of science can be applied to Christianity. If the scientist is fair he may discover that the laboratory of man's experience can discover for him many a tested truth in the realm of religion. Here is the fact of conversion. The Christian can say, "I know Whom I have believed." He may even describe some of the processes by which he came to believe. He can point out in his own life the results of faith. Indeed, as in the case of St. Paul, all the world could well conclude that he had seen Jesus on the Damascus road because of the tremendous change wrought in him. Or in a study of the resurrection of Jesus, we not only have the revealed statement of the facts, but history shows the tremendous change in the little group of Christian disciples and the new power with which they set out to win the world.

So far as the scientific method is applied to Christianity, not as conclusive but as an aid to faith, its use is legitimate. Christian education is using the scientific method more and more. It only loses its value when it over-reaches itself and discards the revealed truth for the truth that is founded on reason alone. Science can be the handmaid of religion. It must never be a substitute. The long and commendable roll of great scientists who witness a simple faith in Jesus Christ is the best answer to those who fear for Christianity in our day.

Let both religion and science open their eyes to the facts of life. They have common interests. They have a common task. Their work is complementary. Religion must not place shackles upon the human intellect. It must be so sure of its faith that it will never fear any scientific discovery. It must be alert to manage every new discovery in the interests of human happiness. Science must not succumb to intellectual pride. It must accept the limitations of human reason. It must respect the facts that faith alone can appropriate. It must keep to its restricted field. It must contribute to an intelligent faith, but it must not seek to depress the universe into a mould of dead materialism. *Let religion and science go hand in hand in a comradeship that has as its basis the desire for happiness here and hereafter.*

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To LEADERS: Topic date, October 8. Next topic—*The Christian View of Politics.*

BOOK REVIEWS

THE COMPLETE BIBLE

An American Translation. Old Testament translated by J. M. Powis Smith and a Group of Scholars. Apocrypha and New Testament translated by Edgar J. Goodspeed. The University of Chicago Press, Chicago, Ill. Pages 883-202-247. Price, \$3.00.

This book, copyright 1939, is not a reprint, but a new edition of an already familiar work—the "American Translation." Changes in the 1939 edition are:

(1) The Apocryphal Books of the Old Testament are included. This is the first complete translation of these books from the Greek text into English. Today not only are the religious values of the Apocryphal Books (as in Ecclesiasticus), and their historical value (as in I Maccabees), noticed, but the Apocrypha are regarded as almost indispensable to the understanding of the New Testament. This widening appreciation makes a valid translation of the Apocrypha a distinct contribution.

(2) The Old Testament has been revised by Theophile J. Meek. Professor Meek, intimately concerned in the original American Translation, has now, according to the publisher, worked over the entire Old Testament, giving it greater uniformity of style and expression, and bringing its scholarship up to date.

Professor Goodspeed's New Testament translation, done in 1923, is apparently unaltered.

This "Complete Bible" will be of inestimable worth to those who like fresh Biblical translations. While this reviewer always finds Moffatt's Old Testament more vivid and stimulating than the "American Translation," the latter has the advantage of being more like the accepted versions, less imaginative, and (now) representative of the latest scholarship. The reviewer has found Goodspeed's New Testament translation, with its simple, current English and its fidelity to the original, as helpful as any of the versions he ordinarily consults, and prefers it to Moffatt's. To have available in one volume the Old and New Testaments and Apocrypha in a good new translation, readably printed, is surely something to warm the cockles of a Bible reader's heart!

THEODORE K. FINCK.

LIFE BY THE SON

By Donald Grey Barnhouse. Eerdmans, Grand Rapids, Mich. Pages 127. Price, \$1.00.

In this volume of five chapters the author presents subjects of a very practical nature, based on gospel teaching. The rather complete chapters are: Assurance, or Foundations in Practical Holiness; Knowledge, the Road to Holiness; Cleansing, the Gate to Holiness; Walking, Maintaining Holiness, and Lessons from Drunkenness. They are replete with Biblical texts, and filled with varied illustrations. It is really an epitome of personal religious experience gained over many years of study and life, bearing testimony to the

gospel of Christ, and offering guidance for all who would walk in the footsteps of the Master.

PAUL LEVI FOULK.

GOD'S REACH FOR MAN

By Alice Bishop Kramer and Albert Ludlow Kramer. Published by A. Ludlow Kramer, New York. Price, \$1.00.

The pages are not numbered. There are approximately 200. The book consists of short sections or paragraphs varying in length from three or four lines to half a page. Most of them are about ten lines long. Each section is numbered. There are 405 sections and a prayer. A foreword explains the purpose and arrangement of the book. The sections have been divided into fifteen parts with subtitle, such as—Truth, the Bible, Natural and Spiritual Man; Religion and Science; the Natural and the Supernatural—these all in Part I.

Mr. Kramer was a wealthy lawyer and sportsman. Since finding God in Christ Mr. and Mrs. Kramer have devoted their time to Christian work—writing, speaking, and in interviews with individuals. They seek to put into simple, non-technical terms the conditions and experiences of vital Christian living. This book is the latest of a series, some of which have been reviewed in these columns before—The Life in the Vine; The Unlocked Door; I Bring You Joy; The Way.

Of this book they say in the foreword: "We have attempted to present a simplified theology with a simplified terminology." It is a theology of simple faith manifest in complete surrender to God in Christ, abiding in Him, waiting for and obeying His guidance and illumination through prayer, the Word and association with other believers, issuing in a life fruitful in good according to His will. Some quotations—"The Bible was written under the direct supernatural guidance of God." "We do not have to accept its teachings blindly. We can always prove truth for ourselves."

"When we are filled with the Spirit of God, the supernatural becomes supremely natural."

"When we give ourselves to God, we 'find' Him, 'meet' Him, 'know' Him."

"We cannot change people. They cannot change themselves. We must efface ourselves and let the love of God change them."

"Our own experiences must always be checked with the Word of God as interpreted by the Holy Spirit. They must also be checked with the experiences of the Church of Christ—the experiences of those to whom God has revealed Himself."

The book deals with New Thought, psycho-analysis, mental therapy, social service, and various other new ways of helping people, and shows their inadequacy apart from the regenerated life of the man surrendered to God. It also shows the way to surrender, and to walk fruitfully in His Spirit. Most laymen and many preachers will profit by reading and pondering what the Kramers write in this book.

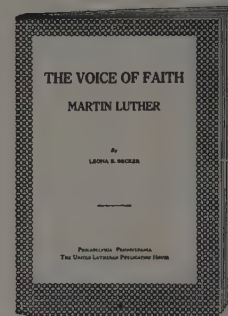
C. P. HARRY.

Pageant for the Reformation Season

THE VOICE OF FAITH

MARTIN LUTHER

By LEONA E. BECKER



A pageant in which the characters are historic. There are eighteen male characters—students, priests, warriors, monks—and six female characters. The number of participants can be increased; or it can be decreased by having some of the persons represent two characters. Suggestions are given for the dress for men, women, and children, and for Luther at different periods in his life. A study of the period of the Reformation will give a correct historical setting to the presentation.

There are three acts, eleven scenes, in the years 1498, 1505, 1507, 1517, 1521, 1525, 1530, 1545, 1546. Through the scenes in Act I we see life in the Cotta home, Luther disliking law and swearing to become a monk, and the dining room in Erfurt when Luther declares his intention to his family and a few friends, and his parents object bitterly.

In Act II, Luther in a monastery cell finds his way to peace and is offered a position in the University of Wittenberg. Here he opposes indulgences, and challenges Tetzel and Albert to answer him publicly, and then he nails his ninety-five theses on the door. In Worms in 1521 he is relieved of his monkery save the cell and garb, rehearses the events of the past three years, and writes an important letter to Melancthon. He is tried for heresy before the Assembly at Worms and refuses to recant.

In Act III Luther introduces his bride to his friends in his converted cell in Wittenberg. Scene 2 deals with family affairs, his father's forgiveness and his translating the Bible. Scene 3 shows his life with his children and tells of Magdalena's death. In Scene 4 a letter from Count Albert announces Luther's death to Katherine von Bora Luther and Melancthon.

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THE AMERICAN CHURCHES AND THE EUROPEAN WAR

By George A. Buttrick, D.D., President of the Federal Council of the Churches of Christ in America, Over the Facilities of the National Broadcasting Company, September 8, 1939

THIS courtesy of the National Broadcasting Company is most generous, and I am most grateful. Though president of the Federal Council of Churches, I am not now speaking their official word, which doubtless soon will be issued. This word is mine, and its responsibility. But I think it measurably reflects the mind of good will of our American Protestantism in the light thus far given us and as we await fuller light.

The war, now a week old, still beggars belief. We had trusted, despite all dark omens, that the sanity, if not the reverence, of rulers and peoples would have recoiled from this blood-letting. But war has come, and the end is "not yet." We in America cannot live apart. If we could and did, we would despise ourselves. In prayer and compassion we intercede for the stricken family of mankind that the light of God may soon break upon us again and the pity of God heal us. But, despite all deep distress, we are not in despair. For the truth and love of God are not in eclipse except as we have turned away from Him to live in our own shadow. Christ has not failed: we have failed Him. The world is chaotic and disconsolate just because we have failed Him. Power politics and the quest for secular security are poor substitutes for His wisdom. But as soon as we turn again He is there in all light and grace.

The duty of our Protestant churches in this tragic time is not far to seek. We now try to trace it in plain terms.

First, we shall do well to keep unbroken our world-wide Christian fellowship. War's hatreds must not sever the bonds by which Christians everywhere are bound to one another and to God. It is a cheering fact that in these recent years, when nations have been hostile and sundered, the Christian churches have held world conferences (which nations have not held) and that there Christians from all lands have met in instant mutual trust. We must keep these bonds: they are the true girding of mankind. If Christ is Truth, as we firmly believe, He cannot be merely parochial or national Truth: He is Truth for the world, and all men are truly one in Him.

Second, American Protestantism must lead the nation to repent, forbear and forgive in every word and work of reconciliation. The command of Christ still holds that we should "love one another." This does not mean ever that we should condone evil, but rather that we should renounce evil. It means that we should resist propaganda and refuse all hatred—a requirement resting especially on ministers, since their utterance is credited to the whole church, and may, if it is violent or unseemly, bring the cause of Christ into disrepute. It means—this command that we "love one another"—that we acknowledge our sins, for politics of power and possession are not one nation's monop-

oly but the whole world's virus of guilty disease. It means that we strive to understand the history and divergent viewpoint and peculiar difficulties of every land. It means that we try to find and face the causes of war which lie far deeper than the immediate occasions of war. It means that we should be charitable in judgment, cleaving meanwhile to the right, and that we should be resolute in goodwill.

Third, American Protestantism must enter into the fellowship of suffering with the millions on both sides of every battle-line. We should abhor profiteering, especially profiteering in arms and blood, and hold any government renegade that does not try effectively to curb it. Instead we should seek to lighten the world's tragic burden. I find myself wishing (again it is a private word for which I take private responsibility) that our churches might find some clear-cut means to minister to prisoners of war, to discourage reprisals, to comfort refugees everywhere, and by reconstruction units to rebuild shattered homes and cities. Ships at sea listen every half-hour for any S. O. S. and are required to respond, whatever the nationality of the ship in peril, whatever the nationality of the ship which hears the call. If our churches could thus respond through practical service and the spirit of good will, we could look back on this conflict unashamed. That would be an "entanglement" consonant with our best destiny and for which all mankind would bless us.

Fourth, our American Protestantism will do well to strengthen our government's purpose to keep us out of war. But our motives must be clear. It is very easy to be neutral from base motives. We must be neutral from high and costly motives: not for physical safety, not in the attempt to maintain an impossible isolation from world problems, assuredly not for commercial gain, but rather because we know war is futile and because we are eager through reconciliation to build a kindlier world. Let us remind ourselves constantly that war has been proved futile. Twenty-five years ago we tried by means of war to "make the world safe for democracy." Now the world tries once more to cure hate by means of hate, to mend killing by multiplied killing. Twenty-five years hence our children may be fighting against other coercions, bred of the hatreds and perversities of war, different only in name from present coercions, unless a worthier spirit and a nobler planning enter world affairs. Let us remain neutral, not selfishly, but as a people dedicated to that "magnificent obsession" of a kindlier world. Humbly penitent for our share in the world's guilt and suffering, staunchly maintaining those civil liberties vouchsafed to all under our Constitution, unperturbed by propaganda or profiteering, let us keep peace in this land where men of all lands live in comradeship so that we may bring peace to all mankind.

Fifth, we can pray. True prayer is not a last resort. It is not an escape. It is not a plea for security. It is a beseeching that God's compassionate will may be done among men. It is a spiritual force stronger than all armies. It is a healing serum injected into the one body of mankind of

which all nations are members and of which Christ is the Head. Quietly it overcomes areas of dark infection and disease. It is the antidote of hate and the overcoming of violence. Our worship during these critical times should acknowledge the kinship of all nations; our churches should be filled with the Spirit of Him Who is the world's peace; our altars should be places of earnest and unremitting intercession. This is the nobler energy for lack of which the world is arid and torn. Let us pray and pray again in home, in business, in church; and let us then strive to live more nearly as we pray. Thus, "May the God of peace lead us into all peace."

POSSIBILITIES OF HOSPICE SERVICE

AN INTERESTING suggestion concerning the advisability of developing a "universal system of hospice service" was offered by John Stegemann, president of the Luther League of the American Lutheran Church, in his report to the delegates attending the recent fifth International Convention of the League at the University of Maryland.

"Hospice service looms large in the progress of the League," he declared. "Statistics show that the Lutheran churches in America are experiencing the appalling average loss of about fifty per cent of their once confirmed members. We can through our hospice service render the Church a great and invaluable aid in its battle to stop this startling soul-slippage. . . .

"The report of our international hospice secretary will speak of the progress made as well as point the way to greater possibilities in this particular field of soul conservation. It is such a great and serviceable work that we wonder whether our League should take the initiative, negotiating with the various Luther League bodies of all the Lutheran synods in America with which we are co-operating to search out the possibility of organizing a universal system of hospice service for all. Such a co-operative network of hospice service would not only greatly broaden the service but it would also have the quality of drawing the several Lutheran bodies ever closer together in work that is ours together."—N. L. C. Bulletin.

SINCE THE EUROPEAN WAR BEGAN

(Continued from page 2)

The Rev. and Mrs. M. D. Shutters left San Francisco September 2 for China by way of Japan. They leave Kobe September 25 on the S. S. Taizan Maru and arrive in Tsingtao about September 29.

The sailings of the Rev. and Mrs. G. Summerfield Haaf, the Rev. William D. Coleman, Miss M. E. Hawkinson and Miss Margaret Zundel, all for India, were canceled at the outbreak of the war on account of the derangement of shipping, and before making any new travel arrangements for them further developments are awaited. They probably will travel by way of the Pacific Ocean.

NEWS FROM THE SCHOOLS

LENOIR RHYNE COLLEGE

opened her forty-ninth session September 5 at an informal dinner to welcome the freshmen. The formal opening was held September 8. The keynote address was delivered by Dr. R. L. Fritz on "College Life, Work, and Play."

The enrollment is 515, and the largest senior class in the history of the institution—96. The increased enrollment has made it necessary for Lenoir Rhyne to add a number of new professors. Dr. Roy Roland Ullman comes as an additional professor in the Department of Education. For the past ten years he has been connected with the Department of Education of Ashland College.

Miss Lillian Colson comes as teacher of freshman history. Miss Colson has her Master's degree from George Peabody College for Teachers, and comes to us from the Mississippi Delta State Teachers' College.

Dr. H. R. Greenholt, who began his work in Lenoir Rhyne last spring, will assist in the History Department. Dr. Greenholt has his Doctor's degree from Chicago University.

Mrs. Mary Elizabeth Greenholt will teach violin and organize a string ensemble. She will teach High School Music Methods and Analysis, Sight Singing and Ear Training. Mrs. Greenholt has her Master's degree from the University of Iowa.

Miss Helen Hockemeyer, who was graduated from Lenoir Rhyne in 1938, will assist in the Business Administration Department.

Owing to the serious illness of Prof. V. V. Aderholdt, who has headed our History Department for a number of years, Miss Ruth Freidrich of St. Louis, Mo., will assist in carrying forward Professor Aderholdt's classes this year. Miss Freidrich has her Doctor's degree in history from the University of Michigan.

We are looking forward at Lenoir Rhyne to a very happy and fruitful year.

P. E. MONROE.

HARTWICK COLLEGE

will open her twelfth session with a student body of more than three hundred men and women. The opening of the 1939-40 school year is marked by an expanding academic program and a widening of the field of community service. In the entering class of more than a hundred students, one-half of the counties of the state are represented. The student body is drawn from six eastern states.

July 1 Dean Louis F. Hackemann, formerly headmaster of the Allentown Preparatory School, took office. Two months later the new president, Dr. H. J. Arnold, entered upon the duties of his office. President Arnold was formerly professor of education at Wittenberg College. Much of his attention and time there had been directed toward the organization of extension units. The new president will be formally inaugurated October 20. At that time elaborate ceremonies of an academic and social nature are planned. The retir-

ing president, Dr. Charles W. Leitzell, will continue as president emeritus.

The new students will go for a three-day camp period at Camps Deerslayer and Glimmerglass—the former for men, the latter for women. Dr. H. S. Keiter, director of personnel, is in charge of the camps, which are sponsored by the Student Christian Union of the college. The freshmen are under the direct supervision of carefully selected juniors and seniors who act as counselors. Certain members of the faculty are designated as chaperones. The camp program is designed to be an effective part of the orientation work in order to acquaint new students with faculty and classmates.

The regular freshman campus activities began September 19. Discussions in the morning centered around the theme of making the most of college life. The history of the college, college objectives, business matters, and registration procedure were explained by members of the administration and the faculty. Group conferences were held by the dean of women and the dean of men following the main assembly. The freshmen officially registered that afternoon. In the evening a reception was given to new students and their parents.

Upper classmen returned for registration September 18. Formal opening of the college took place September 20 with convocation exercises and the convening of classes. September 27 the faculty will hold a reception for the entire student body in the college gymnasium.

The college staff will be enlarged by the addition of a science instructor and a director of public relations. The resignation of the head of the Department of Business Administration has resulted in the naming of Dr. E. A. Brand as acting head. He has been a member of that department for the past four years. A new man will be secured to take the position left vacant by Dr. Brand's promotion.

The new college program calls for increased promotional activity. An expansion program is the keynote of the new administration. Internally the plan calls for a reorganization of the curricula in order to produce greater correlation. The problem of student failures will be approached by a scientific testing and counseling program and supervised study for certain groups of students.

HAMMA DIVINITY SCHOOL

THE Rev. Willard Dow Allbeck, Ph.D., professor of history of doctrine, liturgics, and catechetics, was the principal speaker at the opening of Hamma Divinity School, Springfield, Ohio, September 13, in services at 11.00 A. M., marking the beginning of the ninety-fifth year of the seminary. Participating faculty members included President R. E. Tulloss, Dean L. H. Larimer, Dr. J. L. Neve, Dr. E. E. Flack, Dr. B. H. Pershing, Dr. T. A. Kantonen. The librarian is Prof. Grace Prince, and special lecturers for 1939-1940 include Dr. P. H. Heisey, Prof. E. Arne Hovdesven, and Prof. P. R. Brees.

With the entrance of ten new students

from four states in the Union and the return of an advance student, the enrollment at the seminary numbers twenty-five in the student body.

Dr. Allbeck spoke on "The Significance of the Will of God." In his scholarly exposition, Dr. Allbeck said in part: "The phrase, 'the will of God,' carries with it several concepts. It epitomizes the viewpoint of the determinist in theology, while for those of the opposite school it represents man's moral responsibility, and therefore at least a measure of freedom. It is the phrase of both the fatalist and the legalist. It has significance for the philosopher, the psychologist, and the theologian. Prominent in Scripture, it is also prominent in man's thinking about Scripture."

Dr. Allbeck then proceeded to present an outline of an introduction to the significance of the will of God, but limited the discussion to its psychological and theological aspects. He outlined Scriptural declarations, and followed with the place of the will of God in the history of doctrines.

In his able conclusions, Dr. Allbeck pointed to these findings: First, that the highest types of human volitional activity are ascribed to God by Scripture, and hence we are justified in thinking of God in terms of psychological concepts. Conscious planning, purpose, and persistence are not foreign to the divine nature. Second, that the supreme concern of the will of God as revealed in the New Testament is the salvation of mankind. . . . Under such circumstances it is extraneous to the Gospel to ask whether catastrophes—this flood or that war—are the will of God. Our pulpits, in so far as they proclaim the Gospel, declare that the resolute, immutable will of God is that "he that believeth and is baptized shall be saved." Third, that in our speculation concerning the regulatory, governmental will of God, the absoluteness of the divine decrees will be so modified as to avoid assigning evil to a divine origin. However we may become involved in paradox, we cannot lose our grip on the fact that the will of God is revealed supremely in Jesus Christ Who is our Lord, and especially our Saviour.

K. G. LIND.

SUSQUEHANNA UNIVERSITY

opened its eighty-second session September 14 with an increased enrollment and one of the largest freshman classes in recent years. The outlook for the present year is bright for this old educational institution of Central Pennsylvania. Dr. Howard R. Gold of Williamsport, who is president of the Board of Education of the United Lutheran Church in America, was the convocation speaker and appealed to students to recognize Christian education as the salvation for the troubled world of today. Dr. Gold stressed thought life of a student and active life of a student and emphasized his hopes for Christian education.

Churchmen and educators appearing on the program included M. R. Hamsher, D.D., president of the Central Pennsylvania Synod, who brought greetings from the synod; William M. Rearick, D.D., Mifflinburg, president of the University's Board

of Directors; and the Rev. C. E. Manherz, Methodist pastor, who brought greetings from the Selinsgrove churches. President G. Morris Smith presided.

The opening day of the freshman orientation program, Monday, September 11, included an English placement test under the supervision of Dr. Arthur H. Wilson, head of the English department. The new students assembled in Horton dining hall for their first meal Monday evening. Following, in the college chapel, addresses were delivered by Dean Russell Galt and Dean Barbara Kruger. Prof. Frederick C. Stevens of the conservatory of music faculty sang several selections, and Robert Sander, president of the Student Christian Association, brought a welcome from the upper classmen. Tuesday was the day for freshman registration and a reception to them sponsored by the Student Christian Association.

With an increased enrollment and improved campus, Susquehanna University after eighty-two years is maintaining the same spirit of service which she has always rendered. She is pursuing her distinguished course on a high qualitative level, and is rendering a highly creditable contribution to the cultural life of the nation with 2,700 alumni active in thirty-five states and fifteen foreign countries. Thirty-five per cent of her alumni are engaged in teaching while 13 per cent are ministers and missionaries.

NORTHWESTERN SEMINARY

NORTHWESTERN Lutheran Theological Seminary, Minneapolis, opened September 15, with services in the seminary chapel. The sermon was preached by President Paul H. Roth on "The Nature of the Christian Joy." Classes began promptly the next day.

Fifteen new students were enrolled and more are expected, bringing the total number into the thirties. A number of states and institutions are represented, one student comes from California, and another from Jerusalem, Palestine.

Owing to the lamented death this summer of the beloved Prof. H. B. Reed, the Louise Grunow Old Testament chair is being supplied this year by the rest of the faculty, Professor Hays instructing in Hebrew. It is expected that by next year this chair will be occupied by a full-time professor. Everything indicates a happy and prosperous year.

According to the resolution of the Synod of the Northwest at its May convention, the synod will celebrate its fiftieth anniversary, which occurs in 1941, by the raising of a fund, seventy-five per cent of which is to be used for seminary endowment, and the rest for a much needed building and equipment. The present building is crowded, especially the dormitory space, and indications are that additional space will have to be secured as early as next year. When one considers that there are on the territory which our seminary serves more people outside the church than there were when the synod was founded forty-eight years ago, the necessity of a mighty increase in the number of missions and ministers is more than manifest.

ASHRAM AT LENOIR RHYNE COLLEGE

Report Shows Growing Interest Among Lutheran Students

FOUR years ago Dr. Bernard Christensen of Minneapolis, an advisor of the Lutheran Student Association of America suggested that the Association should hold a free conference, or "Ashram." There was no program and there were no invited speakers. Several men and women who know the Gospel and who know students were invited to attend and to take part with the students in whatever might be discussed. This first Ashram of Lutheran Students in America was limited in attendance, and some sixty were present.

Since then an Ashram has been held each year in a different part of the United States. The attendance limitation has been removed, and the number coming has increased. This year nearly 300 participated, coming from 110 different colleges. At the Ashrams a definite field of discussion has been indicated and leaders expert in their own departments have been invited to attend. In 1937, *Youth Action* was the theme, as it was in other college student groups. Last year *Christian Community Living* was the theme, being in line with student and youth thought preparing for the Christian Youth Conference in Amsterdam. This year by request from several widely scattered groups the theme was *The Faith for Our Day—Rethinking the Catechism*. The basis was Luther's Small Catechism—one of the incomparable statements of Christian truth and required by all Lutheran youth before confirmation. Students now five years later wanted to think it over again and to relate the faith learned in early adolescence to present situations.

Dr. Conrad Bergendoff of Augustana College and Seminary, Rock Island, Ill., led Bible study daily. Dr. Paul J. Hoh of the Lutheran Theological Seminary, Philadelphia, Pa., opened the theme on one of the five parts of the Catechism each day under the titles: "The Facts on Which the Faith Rests"; "Contact with God"; "Sources of Strength"; "Standards of Living"; "When We Fail." Following Dr. Hoh's address small discussion groups used as much of two hours as they desired. In the evenings the programs varied from a campfire with negro spirituals and Christian testimony to reports of the Amsterdam Conference and the Naperville Inter-church Conference, and a stirring address by Dr. Peng-Fu of China.

A Parallel Meeting

Meeting parallel with the Ashram were the sessions of the Lutheran Student Council of America. This is a body of representative students chosen by students in each of nine regions (increased at this session to twelve) into which for convenience of meeting, North America has been divided. Important action was taken by the Council. It was voted to apply for membership in the World Student Christian Federation under the present ruling of the Federation by which church groups in America may become members. Three new areas were defined—one in Texas including Louisiana and Arkansas, one consisting of New Mexico, Colorado, Wyoming

and Utah, and one the State of Montana.

The Council and also the Ashram adopted a resolution requesting the general bodies of the Lutheran Church in America to establish rulings under which conscientious objectors might appeal from military service.

A New Organization

Some fifty men and women who have been active at different times in the LSAA during its sixteen years of existence were present. They formed a new organization with great potentialities—the Lutheran Alumni Federation. The Federation will seek to maintain and develop the interest and activity of Lutherans who have attended college, in the LSAA, in Christian education, and in the whole program of the whole Church. It will meet annually at the Ashram, hold separate and joint meetings with the Ashram and in each of the regions of the LSAA. Miss Mercia Brenne, Minneapolis, Minn., was elected president and Professor Luther Stirewalt of Hickory, N. C., secretary-treasurer. Regional secretaries were appointed.

For the year 1939-40 the Lutheran Student Council of America elected the following: President, Mr. Harry Victorson, Augustana College and Seminary, Rock Island, Ill.; vice-president, Mr. Clement Hahn, Southern Seminary, Columbia, S. C.; secretary, Miss Grace Lehman, University of Pittsburgh, Pittsburgh, Pa.; treasurer, Mr. Milton Johnson, Northwestern Seminary, Minneapolis, Minn.; editor of the *American Lutheran Student*, Mr. Clarence Lineberger, Northwestern University, Evanston, Ill.

Advisers: the Rev. Carl Lund-Quist, Chicago, Ill.; Dr. Norman D. Goehring, Cambridge, Mass.; the Rev. Paul Bierstedt, Columbus, Ohio; the Rev. Fredrik A. Schiotz, Chicago, Ill.; Miss Hortense Hage, Minneapolis, Minn.; Dr. Carolus P. Harry, Washington, D. C.—*Educational News*.

LUTHERAN FACULTY CONFERENCE

"OUR Lutheran Cultural Heritage" is the theme chosen for the fifth annual conference of Lutheran College Faculties convening at Gustavus Adolphus College, St. Peter, Minn., September 29-October 1.

Dr. Bernhard M. Christensen, Augsburg College, will address the conference on "The Reality of Christian Culture"; Dr. Conrad Bergendoff, Augustana College, "Significant Elements in a Christian Culture"; Dr. R. E. Tulloss, Wittenberg College, "Christian Culture and Democracy"; and Dr. Otto Mees, Capital University, "The Christian College as the Transmitter of Christian Culture."

Other speakers include Dr. Herman A. Preus, Luther Seminary; Dr. E. J. Braulick, Wartburg College; and Dr. A. F. Schersten, Augustana College. Sectional meetings and joint group conferences will complete the program.

Sponsoring the conference is the Commission on Higher Education of the American Lutheran Conference. Members of the commission are: Dr. J. C. K. Preus, chairman; President Lawrence Siersbeck, secretary; Prof. H. N. Hendrickson, the Rev. N. A. Menter, Dr. Victor Spong.

ROCKY MOUNTAIN NOTES

By O. F. Weaver, D.D.

UP IN the mountains the aspen leaves are turning. They are gorgeous in their golden colors. The cattle are coming down from the high country. Everywhere is the tang of autumn. The very air seems to spark with something vibrant. The tourists are heading homeward. Schools and colleges are opening. Pastors and their families are back from vacations or summer schools. The fall work in church and school is getting under way.

St. Paul's, Denver, oldest of the Denver churches and centrally located near the state capitol, reports the presence of many tourist visitors during the summer. Here also took place one of the loveliest weddings of the year, to which the whole congregation was invited, when Elmer W. Harner, D.D., performed the marriage ceremony of his daughter Marguerite.

Boulder's congregation, during the absence of Pastor Ernest E. Habig at the Mission School and on vacation, had as supply pastor the Rev. Ralph Rangelor of Lincoln, Nebr., who vacationed in the Rockies. Many tourists and summer students from the University of Colorado attended Trinity Church.

Laramie, Wyo., the Rev. Leeland C. Soker pastor, has hung up a new high record for church and Sunday school attendance. The congregation has furnished the choir with new robes. This edging ahead means much in a field like this and deserves commendation.

Messiah, Denver, tried the experiment of holding the chief service at 8.30 A. M. instead of 11.00 A. M. during the summer months. However, the change was of dubious benefit and sentiment will hardly advise it next year. Pastor W. P. Ard spent his vacation in California, and during the four Sundays the Rev. Charles Puls of Lawrence, Kan., served as guest preacher.

The Luther League Camp-Convention, held at the beautiful summer camp ground at Rye, Colo., in August, proved a most successful experiment. Here with mountain majesty for a background and in the midst of fragrant pines some fifty Lutheran young people gathered for three days of inspiration, fellowship and recreation, coming from as far as Albuquerque on the south and Boulder on the north. The Rev. William C. Conradi of Canon City was the successful director, and was ably assisted by Mrs. Conradi. Dr. H. F. Martin of Midland College was chief counselor and gave several inspirational addresses. A definite schedule of classes and discussions was carried out successfully, and the venture will no doubt be repeated next year.

A *Golden Jubilee* anniversary and banquet holds the spotlight at *Trinidad Parish* this month. A great service is planned for September 24, climaxing a year of notable achievements in commemorating fifty years of history, and a great banquet Monday evening, at which Dr. E. W. Harner will be the guest speaker. The Mayor of the city and other representatives will bring greetings. Pastor and Mrs. Ramme have

given of their best to make this a memorable event in the life of the congregation.

The Rev. Albert H. Buhl, pastor of Epiphany Church, has returned with his family from a vacation spent in New York. October will mark his first year's pastorate, which has been a successful one, and also the first anniversary of the congregation in the new church.

SOUTH CAROLINA NEWS

By the Rev. Wynne C. Boliek

THIRTEEN Sundays without the children twelve years old and under in Sunday school seemed like quite a long time not only to the children but older ones as well. Yet this is the extent of time the children in the Sunday schools of the South Carolina Synod were kept away on account of the poliomyelitis (infantile paralysis) ban. Not only was there a sharp drop in Sunday school attendance but also in the offerings and attendance at church services. In many cases, because the children could not attend, parents were kept away to care for them. Usually we are able to find some good in almost everything. One of the good things from our experience with the "poli" ban is that quite a number came to appreciate the value of the Sunday school and worship services more than before. Sometimes we do not appreciate good things until they are taken away from us. Hence, when the Sunday school and church services were taken away from the children, and the children taken away from the church, we came to appreciate each other more. Since the ban has been lifted, the attendance in many schools has doubled and even tripled.

The ban was lifted the last week in August, thus permitting the churches to go ahead with their plans for intensive observance of Parish Education Month.

Just now parents and children in South Carolina are getting ready for the opening of the public schools. Some few schools have already opened their fall sessions. "Back to school" seems to be the slogan, and the stores are offering their bargains in clothes and equipment while parents are busy making their selections.

The one hundred thirteenth Lutheran congregation in the South Carolina Synod, "St. Timothy," was organized at *Whitmire* June 14 with a membership of forty-eight. The organization was effected under the leadership of the Rev. R. R. Ellsworth of Union and the Rev. T. F. Suber of Columbia, superintendent of the synod.

Sunday afternoon, August 27, *J. Shelton Moose*, a recent graduate of the Theological Southern Seminary, was ordained to the gospel ministry in his home church, *Trinity, Greenville*. The sermon was preached by the synodical superintendent, the Rev. T. F. Suber. Mr. Moose has accepted a call to *St. Jacob's Parish, Chapin*, and took up his duties the first of September.

The opening date for the fall term of the *Lutheran Theological Southern Seminary in Columbia* is September 20. In connection with the beginning of this term Dr. Edgar C. Cooper, new president, will be inducted into office.

The seminary has been undergoing extensive repairs for the past weeks. This work of renovation will cost upward of \$3,500. The seminary is looking forward to a successful year with the new set-up, which means also another member on the faculty.

The synodical *Committee on Evangelism* is busy emphasizing the program of Evangelism for this synod as suggested by the Board of Social Missions of the U. L. C. A. The committee has not only sent letters to the pastors, but is also making personal contacts, urging this program for every parish and congregation in the synod.

The Rev. L. O. Dasher, for a number of years the successful pastor of old Ebenezer Parish, *Rincon, Ga.*, accepted a call to *St. David's Parish, West Columbia*, and took up his duties there September 1.

The Rev. Edgar D. Zeigler, Jr., of Downingtown, Pa., accepted a call to become associate pastor of *St. Paul's Church in Columbia* and began work here the first week in September. Dr. H. A. McCullough is the pastor of *St. Paul's*.

Sixteen young "Sandlappers" from *South Carolina State Luther League* crossed the continent to attend the national convention held in Long Beach, Calif. These were: the Rev. J. O. Kempson, Fred Sease, Sadie Shealy, Cecyle Steele, Dick Weber, Clara Shealy, Charles Shealy, Elizabeth Shealy, J. E. Hipp, Jr., Margaret Wolff, Mary Rude, Rebecca Ebner, Elizabeth Ebner, Nora Kandall, Gladys Randall, Elizabeth Roberts.

October seems to be a convention month this year in South Carolina. *The Women's Missionary Society of the South Carolina Synod* is scheduled to meet the early part of this month, and the *state Luther League Convention* will be held a little later. Also, a number of conferences are scheduled to meet. The "Festivals" for *The Children of the Church* in South Carolina are also scheduled for the first week in October.

Pastors from South Carolina assisting in *Preaching Missions* in other states during the summer were: the Rev. D. M. Shull of Little Mountain, E. B. Keisler, S.T.D., of Newberry, the Rev. J. V. Long of Prosperity, H. S. Petrea, D.D., of Rock Hill. All assisted in *Preaching Missions* in Georgia The Rev. Carl Caughman of Cameron and the Rev. W. C. Boliek of Columbia were in Mississippi.

The Rev. Karl W. Kinard of Columbia with his family spent a helpful vacation at the Northfield Conference, Mass.

The Rev. M. L. Kester spent several weeks in North Carolina. He delivered the sermon at Bethel Church near Salisbury for the annual Homecoming Service.

Dr. James C. Kinard, president of Newberry College, has been elected president of the Church Related Colleges of the South.

Upon being introduced to an elderly gentleman in Mississippi some weeks ago the writer was greeted with a statement something like this, "I feel as if I know you already. I always read my LUTHERAN and have become acquainted with you through articles which you have written for our church paper."

QUEEN CITY GLEANINGS

By the Rev. A. W. Lindenmuth, Ph.D.

THE summer is over. Already the brisk fall winds are whistling through the trees. Steps have been quickened and there is a buzzing and a humming indicative of stepped-up activity in all enterprises—the church included.

With this passing of the summer there has also been that passing of what we all, I hope, had in common; that thing which we call vacation—the time and season which seems to become the idol of human hearts. Children, and adults, too, are storing the symbols of their favorite summer and vacation-time pleasures away for safe keeping until the return of another summer. They exchange these symbols and play equipments for books and tablets and pencils, and dutifully give themselves to reading, 'riting and 'rithmetic; not forgetting the past, but dreaming and pondering about the beautiful sights seen, fellowships enjoyed, and educational and recreational experiences derived. And adults, more mature, and sensible, I hope, truly appreciative of what God has revealed to them as they roamed over Mother Earth or played with Mother Nature, as expressive of His guiding love and providential care, have become not only more thankful but also more devoted and obedient to Him Who is the Father of us all, and the Giver of "every good and perfect gift."

We, too, had our short vacation. The desire to visit our son, who is one of Uncle Sam's salvaging administrators of the timber damaged by the hurricane last fall, and his family, took us on a tour of the New England States, to the land of the Pilgrim Fathers. Here we communed with God in spirit amid the forests of New Hampshire, remnants of the "forests primeval" of the days of the Pilgrims, with its lakes and mountains, illustrative of the beauty and splendor and glory and power of God.

Here in "The Queen City of the Lehigh Valley" and vicinity, the work of the Kingdom had slowed somewhat, as everywhere. Yet our individual churches in Allentown, Pa., and adjacent territory, rural and urban, continued their worship, particularly the Chief Service, and their Bible schools with fair vacation-time attendance.

Sunday evening, July 16, the Allentown District Luther League conducted its annual Open-air Vespers in beautiful West Park, Allentown. The evening was delightful, the number of worshipers quite large, and the service most inspiring. Russell D. Snyder, D.D., professor of Homiletics at our Lutheran Theological Seminary in Philadelphia, brought an edifying and helpful message on "Our Freedom and Our Faith."

Anniversaries

The Good Shepherd Home, located in Allentown, observed its thirty-first anniversary Thursday, August 3. The Home family very excellently presented a very fine pageant, "The History of the Crippled Child," written and directed by the Rev. Conrad W. Raker, assistant superintendent of the Home and son of the superintendent and matron, the Rev. Dr. and Mrs. John H.

Raker. F. W. Otterbein, D.D., pastor of North Austin Church, Chicago, Ill, brought a helpful message on "We Are Co-laborers with God." This Home cares for crippled children and helpless old people, regardless of money, creed, color or nationality—the only institution of its kind in our Church and country. It is the pride of our fair city. The Allentown Band gave a concert on the lawn in the evening.

The Lutheran Orphans' Home, Topton, Pa., eighteen miles southwest of Allentown, the Rev. Dr. and Mrs. J. O. Henry, superintendent and matron, held its forty-second anniversary August 17. The children of the elementary school of the Home presented RUTH—a Biblical Presentation. The address was delivered by the Hon. James F. Henninger, Judge of Lehigh County Courts, Allentown. The music was furnished by the Allentown Band. This Home dedicated one of the finest educational and recreational buildings in May.

Muhlenberg College Summer School

Two hundred twenty-eight men and women had enrolled in the Summer School of the Extension Division of Muhlenberg College, Prof. Isaac M. Wright, Ph.D., director. These represented thirty-two institutions in all parts of the country. Eighty-five of them were teachers, many of whom are working for their baccalaureate degrees, and others are meeting requirements for their permanent certificates. At the commencement at the close of the school August 11 college degrees were conferred by President Levering Tyson, Litt.D., LL.D., upon twenty-three who had completed their undergraduate requirements, many of them who had taken at least half of their college work in the Extension Division, including the Saturday, evening and summer classes. Seven of those were residents of Allentown.

Freshman Week

This is Freshman Week at Muhlenberg College, and the largest number of freshmen that ever matriculated at college are reporting for their five-day period of orientation prior to the formal opening of the new academic year Monday, September 18, with classes beginning September 20. The college is anticipating the largest enrollment in its history. Last year's enrollment was 501, a substantial increase over the preceding year and over the previous high mark. Last year's freshman enrollment was 187.

Most of these men will room in West Hall dormitory, the former Preparatory School building, which school has been discontinued. This hall will be the home of freshmen and the center of the new freshman program. Prof. Harry A. Benfer begins his duties as dean of freshmen with residence in the same building. This new program is so planned as to make a gradual transition of all freshmen from home to campus life. They also have the opportunity to consult with the college chaplain and physician, the latter beginning his duties this academic year.

The new all-steel stands which are being erected on the north side of the Muhlenberg Stadium are rapidly being completed

and will be ready for use at the first home game October 7. These new stands will provide a seating capacity of 4,000. Portable steel stands will be placed on the south side of the field and will provide another 1,080 seats. These, together with wooden stands on the south side with a seating capacity of 790, will provide a total seating capacity of 5,870 spectators on both sides of the field. The press box at the top of the south side stands will be enlarged and a broadcasting booth will be erected.

District Conference

The first District Meeting of the Allentown Conference of the Ministerium of Pennsylvania and Adjacent States was held in St. John's Church, Allentown, Monday evening, September 11. This meeting comprised pastors and lay delegates of auxiliaries of some sixty churches in the western part of the Allentown Conference, and west of the Lehigh River. A similar meeting for the churches in the center of the Conference was held in St. Peter's Church, Bethlehem, Pa., Tuesday morning, September 12. The third meeting for the churches in the eastern part of the Conference was held in St. John's Church, Easton, Pa., Wednesday evening, September 13. These group meetings of church leaders and discussions of the work of the Kingdom of God through the Church of Jesus Christ are most helpful in advancing the cause of Christ's Kingdom.

DR. BURGESS RETIRES FROM THE ACTIVE MINISTRY

The Rev. Dr. Ellis B. Burgess retired August 31, after serving five years as president of the United Lutheran Synod of New York. He will, however, retain his position as president of the National Lutheran Council, a service agency representing eight national Lutheran bodies, and he will also continue as a member of the Executive Board of the United Lutheran Church in America to which he was elected in 1936 and where his experience as presiding officer of two large constituent synods is of constant value.

When he completed his term as president of the United Synod of New York, Dr. Burgess concluded forty-seven years of active service in the ministry. Following his ordination in 1893 he served a congregation in Avonmore, Pa., for two years. Then for the next twenty-five years he was pastor of the Connellsville Parish in the Pittsburgh Synod.

In 1919 Dr. Burgess was elected president of the Pittsburgh Synod of the United Lutheran Church, and continued in that capacity until 1930. Later he served as missionary superintendent of the United Lutheran Synod of New York and church extension representative of the Board of American Missions.

Dr. Burgess was succeeded in office by the Rev. Dr. Samuel Trexler, who was also the first president of the United Synod of New York. Dr. Trexler was first elected in 1929 when the synod was formed from a merger of the Ministerium of New York, the New York Synod, and the New York and New England Synod.

FROM all parts of Illinois, and a few places in Iowa, young folks came in large numbers to share the grand hospitality of the Greater St. Louis District, while attending the forty-fifth annual convention of the Luther League of Illinois held at Faith Church, St. Louis, Mo., the Rev. Alfred L. Grewe pastor, September 1-4. The public press did their part to make us feel at home. The St. Louis *Globe-Democrat* had this caption, "Lutheran Leagues" meet here in convention. The first part of the column dealt with the Illinois Luther League and its convention, while the second half was given to the Walther League, Missouri Synod. This was interesting, and more so when it happened in St. Louis. Our convention felicitated the Walther Leaguers in convention, and we are hopeful of hearing from them, perhaps at our next convention.

The Host Church and St. Louis

When you go to St. Louis, that means you are stepping into the arms of hospitality. The first impression we gained upon arriving at Faith Church was that Pastor Grewe and his corps of workers, young and old, had done heroic work to assure our comfort and well-being while we were their guests. We recalled how well the Illinois Synod was entertained in that church in 1936. The sign or motto, "We back our pastor 100 per cent," still hangs in the parish house, and the best part is that it still works. We commend John Dameron, president of Greater St. Louis District, and Henry F. Neal, co-chairman of the general convention committee, and all their loyal helpers for the way in which they had prepared for and handled the convention. Then we realize what it meant to have more than six hundred Leaguers cared for in the homes of our people in St. Louis. They did valiantly. We have nothing but praise for their fine spirit of hospitality, the manner in which they sought to make us feel at home, by special entertainments, parties and a bus trip around St. Louis to points of interest. Faith Church does things in a great way, and they don't forget to give definite information. So we are able to say that there were 423 registrations; 322 at the Saturday luncheon; 435 at the banquet Saturday evening, with about 75 turned away from the meal, but present for the program. The warm welcome given by the St.

THE ILLINOIS LUTHER LEAGUE

Reported by the Rev. Edwin J. Johnson

Louisians was in keeping with the weather; it, too, gave us a warming.

Leaders and Speakers

One can easily say that the St. Louis convention was the greatest in the history of our Illinois Luther League. The reason for that is, the conventions of past years have paved the way; we are beginning to see some fruit of past efforts. The leadership of our Illinois Luther League is of the best. In particular do we recognize the fine consecrated spirit of our president, Gerald S. Powers of Mt. Morris. His ability as a leader among our young people has been in evidence for several years. We are happy to say that he was re-elected to the office of president. Another good brother who has done much for the cause of the Illinois Luther League is the Rev. K. Bruno Neumann of Arenzville. He was re-elected treasurer. Pastor Neumann has been a helpful adviser in many ways. The other leaders that make up the leadership are Robert Salzgeber, recording secretary; Mrs. Harold Taft, executive secretary; Mrs. William Hallen, educational secretary; Henry Neal, intermediate secretary; Miss Gladys Kjellen, recreational secretary; Miss Helen Foley, Life Service secretary; Miss Erma Soedder, missionary secretary; John Dameron, promotional secretary.

The convention program was of the best. The theme was challenging: "Strengthen Thy Stakes." The speakers had been selected for their ability as inspirational speakers and also for their sympathetic understanding of young folks. The convention chaplain, the Rev. Roland Reichmann, gave three helpful sermons, "Strengthen Thy Stakes, Through Worship," which was the Communion sermon; "Strengthen Thy Stakes Through the Family," and "Strengthen Thy Stakes Through Prayer." Each sermon was a distinct challenge to the young people to make application to their own lives of this great theme. The banquet speaker was our beloved friend, Dr. Andreas Bard, pastor of St. Mark's Church, Kansas City. His address, "Sources of Strength," still rings in our minds. It was filled with a strong

appeal, flavored with the Gospel and spiced with good wit and humor.

The service Sunday morning brought us added joy and comfort. Pastor A. L. Grewe preached the sermon on "Strength Through Submission," which added to lengthening our cords and strengthening our stakes. Sunday evening the sermon was preached by the Rev. Harmon McGuire, pastor of First Church, St. Joseph, Mo., on "Strength Through Service"—another challenge that we learn only by doing.

The closing address Monday morning was given by the Rev. Lyman H. Grimes of Centralia, on "From Strength to Strength." It was a fitting climax to all the thoughts and meditations on the convention theme. Saturday afternoon informal discussion was held by three groups called Luther League Workshops. "Local Presidents," the Rev. Frederick H. Bloch, First Church, Oklahoma City, Okla.; "Program Building," Mrs. Marie Hallen and Henry F. Neal; "Living Missions," the Rev. Arnold Kait-schuk. We also mention the fine music that we had at all services by Faith Choir and Organmaster Ernst Hares. The convention choir was a real inspiration through the two selections, "Open Our Eyes" and "Ride On! Ride On!"

League Activities

The business sessions were conducted with dignity and dispatch. Each item on the agenda was cared for in a fine spirit. The objective for the past year did not quite reach the goal, but it didn't take long to get it there. This objective was a Scholarship Revolving Fund for Carthage College of \$1,000, and the presentation was made Sunday evening by President Powers to President R. G. Schulz, D.D., of Carthage. For 1939 and 1940 the objective adopted was the one proposed by the Luther League of our United Lutheran Church, a Boys' Dormitory at the Muhlenberg Mission, Liberia, Africa. Our part will be \$330.

The reports by the officers showed much devotion and consecration to the Lord's work. During the convention, the St. Louis District issued a daily convention *Herald*, which was well edited. The regular publication of *The Herald* will continue and its usefulness will grow. The next convention will be held in St. John's Church, Sterling, Ill. The Northern District together with St. John's will be host.

One would indeed be remiss if some words were not said in commendation of our young people. They came, attended to business, worshiped, and had real joy through fellowship. As Dr. Armin G. Weng, president of the Illinois Synod, said: "The conduct of the young people during the Holy Communion service and all other services was really commendable." This fine spirit pervaded their social gatherings at the church as well as at other places. This is certainly a far cry from those statements sometimes heard that our youth is losing its interest in the Church and its work.



LUTHERAN MEN!

An Official Call from the Brotherhood Federation

LUTHERAN men—pastors as well as laymen—would you be more “faithful men”? Then on to Detroit and the seventh biennial convention of the American Federation of Lutheran Brotherhoods, October 11-13, where the general topic, “Faithful Men,” based on II Timothy 2: 2, will receive three days of spiritual and practical consideration. The convention opens on a definite spiritual note: a Brotherhood Worship Service Wednesday evening with Dr. T. F. Gullixson preaching the sermon.

Citizenship

Lutheran men, would you be more “faithful citizens”? Would you have the voice of Christian men, steady and firm in Lutheran emphasis upon God's Word and its power to transform men, clear and firm in Lutheran appreciation of Christian liberty, freedom and right of worship, democracy and separation of church and state, heard more definitely today? Then don't miss the Thursday morning session of this convention. The theme is “Faithful Citizens” and Dr. Nathan R. Melhorn, editor of THE LUTHERAN and chairman of the recently organized “League for Protestant Action” for the City of Philadelphia, will speak on “The American Way of Government.” There will be time for general discussion. If you have an opinion, here is a chance to express it where it will count. If you have not yet formed an opinion, attend, form an opinion and express it. This is your national Lutheran men's forum. Use it.

Parentage

Lutheran men, would you be more “faithful fathers” in your own home and in your church? Would you help the post-confirmation boy hold fast his profession of faith? Rescue the life and rekindle the hope and restore the faith of the delinquent boy? Extend the arms of the church through the Lutheran Students' Association to enfold our many fine college and university students during a critical period of their development? Then you will want to be present to give and receive at the Thursday afternoon session on “Faithful Fathers.” It will be in the form of a clinic on “The Brotherhood and Youth” with the Rev. Victor E. Beck, Mankato, Minn., chairman of the Federation's Boys' Work Committee as leader. Speakers will introduce each of the above problems and general discussion will follow.

Fellowship

Lutheran men, would you be more “faithful brothers”? Would you be prepared to serve in times of emergency such as brought the national Brotherhood into being twenty years ago, or any other emergency? Would you have your vision broadened and your faith strengthened through world-wide Lutheran fellowship? The Thursday evening session with “Faithful Brothers” as the theme will be inspirational and challenging. Dr. J. A. O. Stub, first president of the Lutheran Brotherhood of America, will address the convention on “The Brotherhood in Emer-

gencies” not only past but future. Dr. Ralph H. Long, executive director of the National Lutheran Council and a member of the Lutheran World Convention Committee, will delineate the Lutheran World scene.

Churchmen

Lutheran men, would you be more “faithful churchmen,” more “faithful servants”? Would you have conventions and meetings offer definite practical help in Brotherhood work, objectives and activities? The three clinics at this convention are the answer to your wishes, and especially the two to be conducted Friday morning and afternoon, with “Faithful Churchmen” and “Faithful Servants” respectively as themes and “Brotherhood Objectives” and “The Local Brotherhood” respectively as clinical subjects. Dr. William G. Sodt, vice-president of the American Lutheran Church, and co-author of “The Brotherhood Manual,” will be leader of the morning clinic, which will consider seven objectives of the Federation—the objectives of every Brotherhood, general, synodical or local: (1) Win the Unsaved for Christ. (2) Bring Back the Lapsed Member. (3) Develop the Church Life of the Boy. (4) Increase the Attendance of Men at the Services. (5) Practice and Promote Christian Citizenship. (6) Practice and Promote Christian Fellowship. (7) Meet the Church's Financial Needs.

For close-to-home, down-to-cases help, the clinic Friday afternoon on “The Local Brotherhood, Program and Objectives” is the answer to any man's wishes. Twelve minutes will be given to each of four speakers on four essentials with plenty of time allotted to general discussion: (1) Programs for Monthly Meetings (The Four-fold Plan). (2) Attendance at Monthly Meetings. (3) Membership and Finances. (4) Special Local Projects.

The Call

Lutheran men, would you be inspired and challenged? Would you listen as well as discuss? The three-day program will be interspersed with a number of excellent addresses: the Rev. Roy E. Olson, executive secretary of the Brotherhood of the Norwegian Lutheran Church in America, and former prison missionary, on “Bringing the Church to Prison”; Mr. Earle W. Bader, executive secretary of the Brotherhood of the United Lutheran Church in America, on “Training Tomorrow's Leadership”; Prof. Rudolph Kraushaar, Augustana College, on “Preserving Our Lutheran Heritages”; and the grand finale, Dr. Otto Mees, president of Capital University, as the banquet speaker.

Lutheran men, you are earnestly urged to attend this convention. Pastors, attend and bring your ablest men with you. Laymen, attend and bring your pastor with you. Reduced railroad rates are available for groups of twenty-five or more starting from a given point. Start now and arrange a point where twenty-five or more may meet. For particulars write the American Federation of Lutheran Brotherhoods, 200 Builders Exchange, Minneapolis, Minn. Groups are already organized in Chicago and the Twin Cities. Reduced rates for these two starting points are: Chicago round trip, coach rates, \$8.55; Minneapolis and St. Paul round trip, coach rates, \$19.55.

CONFERENCE ON ANNUITIES

OCTOBER 4 and 5 the Committee on Annuities of the Federal Council of the Churches of Christ in America will hold a meeting in the Southeast Banquet Room of the Hotel Pennsylvania, Seventh Avenue and 33d Street, New York City. It will be an important conference and will consider such matters as

1. The New Insurance Law for New York State.
2. Shall rates be reduced in view of the present lower yield on investments.
3. Recent state legislation affecting annuities.
4. How to secure gifts on the annuity basis.
5. Forms of Agreements.

The Governor of the State of New York signed recently a new insurance law. It deals in part with organizations such as church boards and educational institutions which issue annuities, and requires them to obtain a permit from the Superintendent of Insurance if they wish to issue such annuities after January 1, 1940. No such organization incorporated or organized under the laws of another state shall be permitted to make annuity agreements in New York unless it complies with the requirements of the new law imposed upon similar domestic organizations, with some exceptions.

The Investment Commission of the United Lutheran Church suggests that all boards of the Church and other organizations which issue annuity agreements have at least one member present at the conference. Attendance is not limited to elected representatives and any one who wishes to do so may be present. The first session will be held Wednesday morning, October 4, at 9.30 o'clock. The charge is \$5 per person, which will cover the cost of the luncheon on the first day and a printed copy of the minutes.

For the Investment Commission,
S. F. TELLEEN.

FRATERNALLY RELATED

Church of England Approves Concordat with Lutheran Churches of Latvia and Esthonia

THE assent of the convocations to the concordat between the Church of England and the Lutheran churches of Latvia and Esthonia was completed recently by the action of the Lower House of Canterbury. The arrangement looks forward to complete intercommunion, based on a common faith and a common episcopal ministry, and may be regarded as a state of interim intercommunion.

The resolutions of the Lower House of Canterbury only touched on action which will be required by the Anglican Church. The terms agreed on in the joint report were of course reciprocal in character. The effect of the concordat is that it establishes a relationship similar to that which already exists between the Church of England and the Church of Finland.

Thus the links which already connect the Anglican Church with the group of Baltic Lutheran churches (Swedish, Finnish, Latvian and Esthonian) are drawn closer.

ONE OF THE OLDEST

Falckner's Swamp Church Translates Charter and Renovates Property

MANY congregations that were established prior to the Revolutionary War point with pride to buildings that have been preserved since the colonial period in America; but one of the oldest of these early congregations has what is rarer than an ancient building. It is the charter and constitution that date back to 1795. This congregation's name is Swamp Lutheran Church, located at New Hanover, Pa.

The charter was granted by three Justices of the Supreme Court of Pennsylvania—Thomas McKean, Edward Shippen and Thomas Smith. It consists of a preamble and nine articles. The first of these gives the names of the incorporators beginning with the preacher of 1795, the Rev. Friederich Weinland. Next is the endowment of the congregation, which the charter calls "a society with authority to buy, retain, receive, take in and possess, as a free investiture, or circumscribed possession, or possessions, several lands, buildings, rents, revenues, freedom, privileges and other inheritances, through gifts, grants and contracts, sales, buying, appointment, releasing, ratification, bequeathing from one person or persons, political body, or association." This line of legal phrases is immediately followed by authorization of the protection of the people from the accumulation by a church corporation of vast wealth, as indicated by the final sentence of this article: "Such money and possessions for them and their successors for the use of the general assembly is to be used as they or the majority deem it wise, with the restriction that annual income does not exceed 300 pounds."

Constitution in English

In its original form the document was in the German language. Among the reasons for the celebration which took place August 6, 1939, was the translation of the old document into modern English. It now appears in printed form as "translated and revised and voted upon by the unanimous vote of the church council on May 19, 1939, and by the congregation May 28, 1939."

Few congregations have such a document pertaining to their establishment and continuance. This charter is almost a century younger than Swamp Church at New Hanover. Services were held there in 1700. The building which the congregation now occupies was erected in 1767.

The old congregation at New Hanover, Pa., founded in 1700, recently improved its church building, and reopened the same for public worship and other religious services August 6, 1939. The sermon was preached in the morning by the Rev. A. B. Markley, Ph.D., and an address was delivered by U. S. G. Bertolet, D.D., Superintendent of Missions of the Ministerium of Pennsylvania, sons of the con-

gregation. In the afternoon the addresses were delivered by the Rev. H. H. Krauss, president of the Norristown Conference, and the Rev. H. C. Fry, president of the Lancaster Conference. In the evening the addresses were delivered by the Rev. Lester K. Kriebel of the Schwenkfelder Church and the Rev. George W. Fritch of Boyertown, Pa. Special music was a feature of the services of the day, and was under the direction of William F. Lamb, Jr., assistant organist and president of the church council. Other ministers participating in the services were the pastor; the Rev. E. H. Trafford, treasurer of the Norristown Conference; and the Rev. Asa S. Wohlson of Pottstown.

Improvements included repainting, renewing carpets and all floor coverings; the removal of the dozen old horse and buggy sheds and furnishing a parking area. The cost of \$1,515 is fully subscribed. The congregation now has a modern, though old church in which to worship.

A Brief History

The present pastor, Dr. J. J. Kline, has given THE LUTHERAN the following story concerning the congregation:

"This church building is 172 years old, having been built in 1767, and consecrated November 6, 1768. It is the fourth building the congregation has had since its establishment. The first was erected in the early days of the eighteenth century, and was used for church services until 1721, when a larger and more commodious building was erected. In 1741 a third building was begun but not completed until 1747. It was in this building that the Rev. Dr. Henry Melchior Muhlenberg served the congregation during his entire pastorate at this place.

"In 1767 the present spacious and substantial church building was erected and served the congregation as their place of worship, without adding or deducting a single inch from its original dimensions, ever since. The building has been frequently remodeled. The first of these changes of which we have any authentic record happened in 1826, when at a congregational meeting on April 22, almost fifty years after the building was erected, it was resolved (1) That the bricks be

taken up and a floor (of boards) be laid in the church; (2) That the windows be changed; and (3) That the church be painted and all necessary repairs be made. The second change was made when the church building was one hundred years old, in 1867. At this time the interior was entirely changed. Three doors were walled up, leaving only one entrance as it is today. The galleries were changed, the pulpit and organ loft placed at either end of the church, and general repairs made.

"In 1885 the inside walls were frescoed, a new slate roof put on the church, the woodwork painted, carpets added, etc.

"In 1903, another renovation took place; a new organ was purchased, displacing the old organ, which had been in service since 1801. A new heating system was installed, and stained glass memorial windows placed; new pews and chancel furniture were provided, also carpets; and the church was modernized throughout.

"The latest renovation, not elaborate, is supposed to keep the church in fine shape for some time to come."

COMMISSIONED FOR SERVICE

Miss Catharine Stirewalt to Enter Upon Work in China

Miss Catharine Amelia Stirewalt, daughter of Dr. and Mrs. M. L. Stirewalt, Columbia, S. C., was commissioned as a missionary to China Sunday, September 10. The Service with the official act was conducted in St. John's Church, Salisbury, N. C., of which the father of the missionary was formerly the pastor. P. D. Brown, D.D., present pastor of St. John's Church, read the service. The sermon was delivered by M. L. Stirewalt, D.D. He used the three reports of the last Commission in Matthew, Mark, and especially in Acts 1:8 as the source from which he drew three Essentials of the Missionary Enterprise. They are: A Plain Purpose—to make Christ known to every person; A Practical Program—through continued, personal witness-bearing; and A Plenary Power—the presence of Christ in and through the

Word of God and the Holy Spirit. Miss Mildred Winston represented the Women's Missionary Society, under whose auspices Miss Stirewalt was called by the Board of Foreign Missions, and presented Miss Stirewalt for the commissioning. President P. E. Monroe, D.D., of Lenoir Rhyne College, Hickory, N. C., and a member of the Board of Foreign Missions, administered the official act of commissioning by authority of the Board of Foreign Missions. A very large congregation witnessed the commissioning.

Miss Stirewalt is a graduate of Carthage College, Class of 1929. She has completed the required work for the degree of Master



FALCKNER'S SWAMP CHURCH AT NEW HANOVER, PA.

of Arts at New York University, including a large amount of work at the Biblical Seminary. From 1930 to 1936 she was instructor in history in the high school in Lincolnton, N. C. She worked in the Luther League as a member of the executive committee of the Luther League of North Carolina from 1931 to 1934 and then served two years as president of the Luther League of North Carolina. She was a delegate to the national convention of the Luther League of America in 1935 at Charleston, S. C. She has also been active in various relations with the Women's Missionary Society as a leader in the Light Brigade and groups of the Women's Society. She has frequently served as a Sunday school teacher, especially as teacher of the Young Women's Class at St. John's Church, Salisbury, N. C.

According to present plans Miss Stirewalt will sail from San Francisco on the Japanese steamship *Tatutu Maru* September 26.

A GOLDEN JUBILEE

Dr. G. A. Benze of Erie, Pa., Fifty Years in the Pastorate

DR. GUSTAVE A. BENZE observed the fiftieth anniversary of his ordination to the ministry June 13. Today Dr. Benze is the senior clergyman in Erie, Pa., from point of years spent in religious work. During these years of unending service, he has never missed a Sunday service. He has baptized 5,000 persons, confirmed 2,000, officiated at 1,500 weddings, and conducted 4,000 funerals.

A resident of Erie since 1872, he early began studying for the ministry, and two years after he was ordained succeeded his father, the late Rev. A. Leopold Benze, as pastor of St. John's, which his father had served for nineteen years.

He was graduated from Thiel College and Gettysburg Seminary. His first charges were in Corry and Drake's Mill.

Since he became pastor of St. John's, Erie, February 18, 1891, an addition was built to St. John's auditorium in 1897 at a cost of \$32,000. He remodeled the Sunday school building and introduced English services in the church, and inaugurated the graded system in the Sunday school. He conducts two services each Sunday morning, one in English and one in German. The parish now numbers 1,500 communicants.

He founded St. Stephen's Church the same year, built its first chapel in 1898, and three years later founded St. Matthew's Church. He was also instrumental in beginning English Lutheran churches at Lawrence Park, Wesleyville, Conneaut, Ashtabula, Ohio, and Dunkirk, N. Y. He is the founder of the Lutheran Home for the Aged, one of the city's outstanding institutions for the aged, organized in 1906.

Dr. Benze has been delegate to the general conventions of the Church a number of times, a member of the Board of American Missions, and of the Board of Bethesda Home; also president pro tem of the Pittsburgh Synod, president of Conference, and of the district Luther League; a member of the Executive Committee of the synod; a member of the Committee on

Ministerial Education and of the Examining Committee of the Pittsburgh Synod. He is a clergyman with a record of achievement in many lines of work.

A HOMECOMING

USUALLY to the graduate of any school there comes a wistful dream of a homecoming, a time when old friends meet and share their experiences, relive the past and talk of the future. To the students of the Lutheran Deaconess Motherhouse of Baltimore, Md., there was more than the longing for fellowship with friends—these students felt drawn to the Motherhouse as though it were a Mount of Transfiguration, for it was there that they grew spiritually in their fellowship with Christ and His workers. Many worth-while things were learned and experienced on that mount, and then one day the call came to go down into the valley and serve.

In the case of all servants of Christ there comes a day when one becomes weary and longs for a retreat from the ever-present work in the valley. From the ex-students of the Motherhouse, requests were sent to their Mount, asking for a week of retreat there. Very graciously their desires were granted, the dates of June 16 to 22 were set, and all ex-students were privileged to attend.

It was a glorious event to meet old and new friends who were serving Christ in many fields, such as workers in institutions and settlements, parish workers, Y. W. C. A. workers, hospice mothers, missionaries, and ministers' wives. New materials, new methods, new inspirations and new friends were gained from the fellowship with the variety of workers.

The valuable help of this retreat was not just the relaxation from work, but the strengthening of the spiritual life. Away from heavy responsibilities, the ex-students could spend time with God in their own private worship, and in the morning and evening worship in the Motherhouse chapel. The informal "sings" before going to bed lifted the soul of the thankful "retreater" to God.

Every Christian worker has felt the need of guidance in counseling and understanding people who need help spiritually and materially. A period was planned, under the leadership of Dr. H. D. Hoover of the Gettysburg Seminary, for that purpose. Those who sat in that group have taken many helpful suggestions back to the valley with them. Individual problems of the Christian workers themselves were discussed.

The ex-students considered it a rare privilege to have a Bible study of Mark under Dr. Jennie Strevig of Wilson College, and a course in Social Service from Dr. Bertha Paulsen of Wagner College. A wealth of suggestions was gleaned from a course in Christian Education taught by Dr. Foster U. Gift of the Baltimore Motherhouse.

It was the consensus of opinion that the retreat was truly a mount. It seemed to be the desire of those present to meet periodically, similar to the deaconesses at their triennials. Therefore, the Alumnae Association of the Lutheran Deaconess Motherhouse and Training School of the United Lutheran Church in America was organized. A homecoming is to be held every third year. Officers were elected and tentative plans made for the next gathering. Membership dues for the association are fifty cents per year.

Everyone present left the Motherhouse



EX-STUDENTS OF THE BALTIMORE MOTHERHOUSE WHO "CAME HOME"

feeling deeply enriched from the Christian fellowship with God and His workers, and filled with new strength, courage, hope, faith, ideas and inspiration one could almost hear the silent prayers that each girl expressed in her heart—"Lord! it was good for us to be here!"—but may we go back to the valley and work more earnestly than ever before."

WOMEN OF WEST VIRGINIA IN CONVENTION

NESTLED in the beautiful hills of West Virginia, the state's 4-H Camp, Jackson's Mill, offered a beautiful and inspirational setting for West Virginia Synod's twenty-seventh convention. There one rises by "bells," and when the "Sandman" descends, "Taps" echo and re-echo through the hills. As we talked, worked, ate, and prayed together in these surroundings, it was natural that an intimate fellowship grew up among us, and we felt ourselves a large family in God's household.

August 27 to 31 the Women's Missionary Society of the Synod of West Virginia convened in conjunction with synod and other organizations. Sunday night joint services were held. Dr. F. H. Knubel, president of the United Lutheran Church in America, brought an inspiring address. Dr. Knubel remained with us through the entire convention, making the sessions of particular interest because of his instructive messages.

Each morning joint devotional services were held, and Dr. Knubel spoke to the assembly following the devotions.

Mrs. Lee F. Fresh, president, opened the twenty-sixth convention of the Women's Missionary Society, reading a verse from her Bible, bearing on the convention theme, "Saved to Serve—Serve to Save." Each

morning Dr. Mary R. Fleming, retired missionary, conducted the devotions.

Reports of the treasurer, the statistical secretary and department secretaries were presented under the heading, "Secretaries' Hours," conducted by Mrs. C. G. Aurand. Each secretary was given ten minutes to present what she thought was an interesting phase of her work.

On Missionary Night Dr. Barbara DeRemer of India—on furlough—was guest speaker. Her address carried out the convention theme. A religious drama, "He Had Great Possessions" (Mark 10: 17-22) was realistically given by members of St. Paul's Church, Grafton, W. Va.

Tuesday morning Mrs. David Kinsler reported on the Luther League Convention in California and Miss Florence Johnson on the Mountain Lake Park School of Missions. A combined session of Luther League and Women's Missionary Society was held. Mrs. Frank Dagneux presented in an instructive and entertaining way by demonstrations and discussions "The Children of the Church" program.

Wednesday morning Mrs. O. A. Wood reviewed the mission study books, "Right Here at Home" and "Through Tragedy to Triumph." An interesting and unique demonstration was given by Mrs. W. M. Erhard, suggesting the advisability of uniting Women's and Young People's Societies. Miss Louise Gull closed the session by conducting an impressive memorial service for those "gone on."

Wednesday afternoon a Silver Tea was held. The offering and "Love Gifts" from the societies are to be used toward the support of Miss Elsie Otto.

Thursday morning materials for Box Work were presented by the societies. We were pleased at the response, and feel all societies are interested in this phase of our work. Following the formal closing of each organization, joint services were held and all united in the Holy Communion as a closing service.

The following officers were elected and installed: President, Mrs. Lee F. Fresh; vice-president, Mrs. C. G. Aurand; secretary, Mrs. Gordon Hamill; treasurer, Miss Loretta Schuttler; statistical secretary and historian, Mrs. Howard Amick.

LUCILLE KRANTZ.

CONGREGATIONS

Freeport, Ill. First Lutheran Church has been painted on the exterior, and plans are on foot for redecorating and improving the interior. The parsonage also has been painted. Under the aggressive leadership of the Rev. George Curran, the congregation is moving forward in every respect.

McClure, Pa. During the year 1939 a number of accessions were made in the McClure Parish, of which the Rev. Arthur J. Henning is the pastor. Special emphasis was placed by the pastor upon Home Mission work in the bounds of the parish. In order to give the necessary catechetical instruction to children as well as to adults, three catechetical classes were held each week for a number of months. However, the extra time and effort was amply repaid, for in some instances adults not members of any church were interviewed and shown the need of becoming members of Christ and His Church. Vital questions were raised which had to be satisfactorily answered.

After the confirmation of a class at St. James Church October 22, the record for this congregation for the year 1939 will be fourteen confirmed at St. Matthew's, McClure; sixteen at St. John's, Ridge; and thirteen at St. James, Troxleville. Those received by confession of faith and letter of transfer make the total somewhat higher.

The pastor writes: "Wonder may be expressed why confirmation services were held several times in each church during the year. The answer is, that separate catechetical classes had to be held for the adults, and new pupils were added to the classes from time to time."

IF THESE WALLS COULD SPEAK

(Continued from page 9)

it might be interesting to note that as St. John's had now acquired 'an up-to-date' church building, and a progressive pastor, it became necessary to adopt aggressive methods of church work. The first innovation along this line was the introduction of the pew renting system, which divided the congregation into two classes of supporters, 'subscribers' and

'renters.' The price of these 'sittings' varied according to the locality, and Daniel Longacker held 'first seat in the synagogue' at \$10 a year, which in that day, and especially in a country church, was a generous contribution to the church funds, and the man who offered it was in a position to become a church politician.

"On rare occasions, when services were held in the evening the church was lighted by means of oil lamps, the most resplendent of which was a chandelier arrangement suspended from the center of the ceiling by means of a long iron hoop; this chandelier consisting of four lamps, each set in a brass receptacle from which dangled many colored prisms, was a source of great pride to the congregation. The pulpit was carpeted, but the rest of the church was bare of covering, excepting the aisles, which had a single width of carpet in the center aisle, while cocoa matting was used in the other aisles. Polished brass and silver collection plates had not yet been thought of, and the deacons lifted the offerings at this time in little black bags which were attached to long poles, and made it possible for them to reach from end to end of the pew. The bags were afterward discarded in favor of boxes, velvet lined, into which it was possible with some degree of practice, to throw a penny without being observed. The communion service, consisting of a flagon, chalice, baptismal bowl and two plates for the communion bread, was of pewter and seems to have come from England at a very early date in the history of the church, as the nearly defaced lettering on the reverse side of one of the plates, which reads 'Queen Anne's Church,' would indicate. The pewter service was in constant use at St. John's until 1876, when Mr. Charles Norton of Philadelphia, who was an attendant at the services here for some years, solicited subscriptions toward the purchase of a new silver service. The historic pewter service has now been placed for safe keeping in the Krauth Memorial Library at Mount Airy Theological Seminary.

Endangered by Debt

"During the pastorate of the Rev. George Heilig, who seemed to know how to build a church but failed to count the cost to his congregation, St. John's became so embarrassed financially that finally being unable to meet the demands made upon it by its creditors, the church building was advertised for sale under 'the sheriff's hammer.' The story of the struggle of the church fathers at this period, as recorded in the minutes of the congregation is pathetic, and in the darkest hour when all hope seemed gone two trustees of the congregation, Mr. John Miller of Jeffersonville and Mr. Charles Hallman came to the rescue; it has been told that the day before the one set for the sheriff's sale, these two men together visited every member of the congregation and securing the pledge of each one to stand by them loyally, gave their personal bonds as security for the debts of the congregation and it was not until 1843 that the congregation was able to release these men from the obligation they had assumed in order to free the church from debt.

Pastor Heilig was succeeded by the Rev. Jacob Medart as pastor of St. John's and

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St. Peter's. This was the first pastor who was unable to preach in the German language. And so from that time (1843) the services were conducted almost exclusively in English. Occasionally a Sunday afternoon service was held in German as late as 1880.

From June 11 to 18 of this present year, the congregation celebrated the one hundred seventieth anniversary of its founding in 1769 with impressive services, and at the same time re-dedicated the remodeled and renovated interior and exterior. The church, which is Colonial in history, now presents a completely Colonial appearance within, as well as without.

COMMISSION OF ADJUDICATION

The regular meeting of the Commission of Adjudication of the United Lutheran Church in America will be held Wednesday, October 11, at 10.00 A. M., in the Raleigh Hotel, Pennsylvania Ave. and 14th St., Washington, D. C. George J. Gongaware, Sec.

U. L. C. A. GERMAN CONFERENCE

The General German Conference of the United Lutheran Church in America will meet October 3 and 4 in Zion German Lutheran Church, 125-131 Henry St., Brooklyn, N. Y.

The pastor loci, the Rev. Dr. E. C. J. Kraeling, recommends the following hotels:

Towers Hotel, Clark St., corner Willow St., \$2.50 per day for single room with bath; \$4.00 per day for double room with bath.

Hotel St. George, Clark St., corner Henry St., \$3.00 per day for single room with bath; \$4.50 for double room with bath; \$5.50 for room to accommodate three persons.

Reservations must be made as early as possible.

CONFERENCES

The fall session of the East Pennsylvania Conference of the Central Pennsylvania Synod will be held Tuesday, October 24, in St. John's Church, Lancaster, Pa., J. H. Musselman, D.D., pastor. Sessions at 10.00 A. M., 2.00 and 7.00 P. M. J. F. Knittle, Sec.

The annual convention of the West Pennsylvania Conference of the Synod of Central Pennsylvania will be held in St. Mark's Church, Hanover, Pa., John S. Tome, D.D., pastor, November 13 and 14. Sessions will begin with the Service of Confession and Holy Communion Monday morning, November 13, at 10.30 o'clock. R. R. Gresh, Sec.

The Southern Conference of the Pacific Synod will convene in St. James Church, Portland, Oregon, the Rev. W. E. Brinkman pastor, October 5. T. A. Schoenberg, Sec.

A MERGER MEETING

Notice is hereby given that a merger meeting of the Women's Missionary Societies of the former synods of East Pennsylvania, Alleghany, West Pennsylvania and Susquehanna will be held in Zion Church, Harrisburg, Pa., October 26 and 27 for the purpose of organizing the Women's Missionary Society of the Central Pennsylvania Synod. Delegates will assemble according to synodical groups at 1.30 P. M., Thursday, October 26, 1939.

Katherine M. Gresh,
Sec. of Merger Committee.

WOMEN'S MEETINGS

The twenty-fifth annual convention of the Women's Missionary Society of the Georgia-Alabama Synod will be held October 11-13, in the Church of the Ascension, Savannah, Ga., the Rev. C. A. Linn, Ph.D., pastor. Miss Helene Harder will be guest speaker.

Mrs. A. V. Koebley, Sec.

The sixth annual convention of the Kentucky-Tennessee Synod's Women's Missionary Society and Young Women's Conference will be held at St. Mark's Church, Newport, Ky., October 12-15. Mrs. Laurence F. Speckman, Sec.

The fifty-seventh annual convention of the Women's Missionary Society of the Maryland Synod will be held October 10 and 11 in St. John's Church, Hagerstown, Md.
Mrs. Robert J. Wright, Sec.

The twentieth annual convention of the Women's Missionary Society of the Michigan Synod will be held in Ascension Church,

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Pontiac, Mich., the Rev. Ewald G. Berger pastor, October 4-6. Mrs. J. C. Showalter, Sec.

The fifty-fourth annual convention of the Women's Missionary Society of the United Synod of North Carolina will meet October 10, 11 and 12 in Macedonia Church, Burlington, N. C., E. Fulenwider, D.D., pastor.

Mrs. E. R. Lineberger, Sec.

The thirty-third annual convention of the Women's Missionary Society of the Pacific Synod will meet in Trinity Church, Everett, Wash., the Rev. H. W. Monesmith pastor, October 17-19. Jean Pearson, Sec.

The fifty-fourth annual convention of the Women's Missionary Society of the Synod of South Carolina will be held October 10, 11, 12 in Grace Church, Prosperity, S. C., the Rev. George E. Meetez pastor.

Mrs. John B. Moose, Sec.

The fifty-ninth annual conference of the Women's Missionary Society of the Alleghany Conference of the Central Pennsylvania Synod will be held October 4 and 5 in Bethany Church, Altoona, Pa., the Rev. Paul Reaser pastor.

Mrs. George I. Melhorn, Sec.

The sixteenth annual convention of the Women's Missionary Society of the former Susquehanna Synod of the United Lutheran Church in America will be held October 4 and 5 in St. John's Church, Memorial Ave. and Grier St., Williamsport, Pa., the Rev. L. G. Shannon pastor.

Mrs. J. R. Miller, Sec.

The eighth annual convention of the Women's Missionary Society of the New Jersey Conference, Ministerium of Pennsylvania and Adjacent States, will be held October 12 in St. Andrew's Church, Atlantic City, N. J., the Rev. Walter Krouse pastor. Opening session at 10.00 A. M.

Mrs. Edw. G. Leefeldt, Sec.

The thirty-fifth annual convention of the Women's Missionary Society of the Pottsville Conference of the Ministerium of Pennsylvania will be held Thursday, October 12, in St. John's Church, Ringtown, Pa.

Mrs. Gilbert J. Martin, Sec.

The forty-third annual convention of the Women's Missionary Society of the Wilkes-Barre Conference of the Ministerium of Pennsylvania will be held Wednesday, October 11, in St. Mark's Church, Nescopeck, Pa. The theme of the convention will be, "Advance in Christian Stewardship."

Sarah F. Otto, Sec.

The eleventh annual convention of the Women's Missionary Society of the Eastern Conference of the United Lutheran Synod of New York will be held in St. Paul's Church, West Camp, N. Y., Tuesday, October 17, the Rev. LeRoy S. Deitrich pastor loci. Sessions will begin at 10.00 A. M. and 1.30 P. M.

Mrs. Morris Skinner, Sec.

The nineteenth annual convention of the Central Conference Women's Missionary Society, Synod of Ohio, will be held October 24 and 25 in St. John's Church, Zanesville, Ohio, W. M. Hackenberg, D.D., pastor. Opening session at 2.00 P. M.

Mrs. K. Jay Bishop, Sec.

The Women's Missionary Society of Southern Conference, Synod of Ohio, will hold its annual convention at Troy, Ohio, October 26 and 27, beginning at 1.30 P. M., Thursday.

Mrs. J. C. Barnhart, Sec.

OBITUARY

The Rev. Uriah James Klingensmith died in Philadelphia September 15, aged eighty-one years. The funeral service was held in the Church of the Holy Communion Monday morning, September 18. Interment took place in Northwood Cemetery.

Uriah Klingensmith was born June 2, 1858, near Leechburg, Pa. He was baptized in infancy and was confirmed June 27, 1873. He attended

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public school at Kittanning, Pa., to which town his parents moved several years after his birth. He entered Thiel College, Greenville, Pa., in September 1877 and was graduated June 22, 1882. He was graduated from the Lutheran Theological Seminary, Philadelphia, Pa., May 26, 1885, and was ordained to the ministry June 2 by the Ministerium of Pennsylvania at Allentown, Pa.

Mr. Klingensmith served St. Peter's Church, West Pikeland, Pa., from June 1885 to August 1892, when, having received a call from the English Mission Society of New York State to do English mission work in Syracuse, N. Y., he moved to Syracuse and began work in September. He organized the Church of the Redeemer December 15, 1892, and served the congregation until Easter 1928.

He married Louisa C. Keller, Philadelphia, Pa., June 2, 1887. A faithful, active Christian and church member before her marriage, she proved to be a very efficient and valuable helper to her husband both at West Pikeland and in Syracuse. She was called to her eternal reward December 11, 1927.

In 1929 he published the story of the Lutheran Church of the Redeemer and of his ministry in Syracuse. He did supply work in Pittsburgh and vicinity in 1930 and 1931, and spent the closing years of his life in Philadelphia.

Mrs. Walter Krumwiede

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